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SAINT PETER'S AND SAINT PAUL'S CATHEDRALS

AN ARCHITECT'S IMPRESSION

WOLDEMAR H. RITTER

Boston, Mass.

THE poet, the writer, and the musician truly are the envy of the architect. Having put their creations upon paper, they still can add here, change there, round off this corner, smooth off this angle, before their finished products stand unveiled to the hostile eye of the critic. Not so the architect; he has but lines with which to represent the wood or stone of his structure; he must mark little squares on a sheet of paper where his soul sees recessed windows reflecting the blue of heaven. He must at one and the same time step into the shoes of the observer who will view his edifice from afar, and of him who, standing close by, raises his eyes to see nothing but projecting cornices and belt courses. Will both find the spectacle pleasing, and what will be the effect of the shadows cast by the level sun of early morning? How will all appear when the noonday sun blazes down his golden light, or on a wet, gray day when all is monotone? The architect strains his imagination, and awaits the day when, the last piece of scaffolding removed, his word will stand forth unchangeable and unalterable, revealed at one moment to friend and foe. Was there ever the architect whose joy in the accomplished fact was not clouded by the secret wish to do all over again, for whom the cornice was not a trifle too heavy, the impost a little weak, the arch squatty, or the color of the brick a shade too dark for the adjacent stone?

Yet the architect is not entirely without help; he can turn to the innumerable existing structures, studying their merits and

their faults, and use in his work the knowledge thus attained. So accessible are the creations of the greater of his forerunners that lesser minds, instead of being inspired to originality by ancient monuments, are merely copying whole architectural units, the results of which folly are now lining our thoroughfares, a sad spectacle of thoughtlessness. These men believe that they are following the methods of the Renaissance, when classic motives were introduced into new structures. But the Renaissance was no period of mere copying; it was a revival of ancient principles, applied with discriminating genius to new conditions. In its architecture we can trace not only a conscious application of old motives, but a developing sense of originality which increased with the years. It is well for us to turn to the great examples of Renaissance architecture which have brought joy and inspiration to many generations.

Among the outstanding examples of this period are the cathedrals of Saint Peter's in Rome and Saint Paul's in London. It is most interesting to compare these churches and to note how closely the earlier one, Saint Peter's, adheres to the single story precedent of the Greek temple, while the much later London cathedral with its superimposed orders gives proof of the independence from tradition which had developed in the course of time, and which resulted in giving to the smaller structure the more imposing appearance.

All feel, but few realize, the profound effect of adjacent architectural features upon one another. A hall approached through a small vestibule appears far more spacious than when entered through a large apartment; for a like reason the Roman sculptor placed the figure of a little child beside the statue of Ares, to make the god look grander; and Father Nile in the Vatican appears a tremendous figure, thanks to the many little urchins crawling over him. Likewise a disproportionately low rail on a lofty building increases the impression of height, and a small doorway gives size even to a moderate structure.

This simple law of contrast was fully sensed by Wren when he designed Saint Paul's Cathedral in London, while the archi-

fects of Saint Peter's in Rome laid their entire stress upon the proportion of parts one to another according to the classic precedent. The Roman church is the embodiment of harmony, the London church is the embodiment of contrast, with the result that the greater impression of magnitude belongs to the smaller cathedral. Indeed, it is hard to credit the accuracy of the accompanying diagram, which shows the relative size of the two structures, and how the mass of Saint Paul's is submerged in Saint Peter's.

A study of Saint Peter's makes it plain that the architects of this greatest of all churches did not even attempt to impress the beholder with its well nigh superhuman dimensions. The designer of the façade first established the height of the main columns. This figure determined the base of the column, its cornice, and the superimposed balustrade, all according to the mathematical formulæ of good tradition, to which the architect of the earlier Renaissance period adhered whether engaged upon a piece of furniture or upon a cathedral. Hence nothing within the work itself furnishes the observer with a scale for judging size. The average man is accustomed to a balustrade which reaches to his waist, and on seeing for instance that over the cornice of Saint Peter's, he reduces it in his mind's eye to his usual measure. How can he suspect that the figures on this balustrade stand twenty-one feet high, and if set beside an average two-story house would reach its eaves! A most surprising impression is made even upon one who knows the church well, by a photograph of Saint Peter's with figures of people in the foreground looking like Lilliputians.

Our diagram shows one of the crossing piers of the church, and beside it drawn in the same scale an average sized house. The shaded portion of the pier represents the area of this house disappearing within the solid mass of masonry. Investigators dug a passage into one of these crossing piers and discovered that after three and a half centuries the mortar within was still wet, the outer shell of masonry having prevented the drying out of the inner mass. Through the center of one of these piers a winding stairway leads up to the dome, and not until the visitor has reached this dizzy height and looks down upon the human ants crawling

over the church pavement does he form any sufficient idea of the immensity of the cathedral.

Very different is Sir Christopher Wren's London cathedral. By intention he subdivided the masses into series of architectural units such as might readily be grasped by the imagination of the ordinary observer. Instead of one series of columns as on the façade of Saint Peter's, where these are one hundred and fifty feet high, Wren used two superimposed tiers fifty and forty feet high respectively upon the front elevation of his church, which is only one hundred and twelve feet in height as against the one hundred and sixty-four of Saint Peter's. Saint Paul's cupola has exactly two thirds the diameter of Saint Peter's dome, yet when its delicately subdivided mass looms up through the London fog, the effect is well nigh terrific, all due to the summation of the fine detail of its architecture, which the human mind subconsciously adds up to an enormous total.

This is no attempt to contrast the beauty of the two cathedrals. To prefer Saint Paul's or Saint Peter's is a matter of taste. But we have the right to ask a question of vital importance to the church builder of to-day: What did the Italians create out of their vast resources, and how did Wren succeed in surpassing them with his slender purse?

Sir Christopher Wren in designing his edifice used a scale which could be grasped by the average observer; his details are relatively small and delicate, and by contrast emphasize the dimensions of his structure. Michelangelo's and Bramante's super minds created a huge, perfectly proportioned giant, set at the end of a piazza and colonnades of unparalleled sweep, to the exclusion of all that might bring into the picture the everyday scale of things. Hence the visitor comes and goes and never realizes what his eyes have seen. According to our standards Wren was the more successful architect because with less means he produced the greater effect. It is well for those who occupy themselves with the erection of modern churches to recognize that this success was due to refinement of detail consciously applied by an architect who comprehended the psychology of beauty.

THE VALUE OF THE OLD TESTAMENT FOR THE
MODERN PREACHER

ELMER A. LESLIE

Brookline, Mass.

WHAT is the rightful place of the Old Testament in the life and program of a modern preacher? We do not have in mind, in the first instance, the scholar, although we are quite responsive to the truth of Professor William Robertson Smith's words that the Old Testament offers to the scholar a field of investigation and research stimulating to a high degree, and that it, because of its "manifold contents, vast variety of topics, extraordinary diversities of structure and style, constitutes an inexhaustible mine of the richest historical interest, in which generation after generation can labor." Rather do we place at the center of our thought the preacher of the gospel to our modern world. As he faces his delicate and challenging task, what value has the Old Testament for him?

There are many who maintain that to the man who holds in his hands the New Testament, the Old has no value. It has served a historical purpose. It has formed a preparation for Christianity. "But why," they ask, "when we have had the perfect revelation of God in Christ should we concern ourselves with the partial and fragmentary revelations which preceded it?" Professor Bigg even went so far as to say that the greatest mistake which the Christian Church ever made was to saddle herself with the Old Testament.

We must at once admit that there is much in the Old Testament which has no direct message for modern life. In its scriptures we have the record of a progressive revelation that stretched over centuries of time. Much of its teaching has been superseded. A great deal of its ethical attitude represents the crude, imperfect moral sense which we would expect in a nation's primitive stages of development. It must be remembered, however, that, as we study these scriptures historically and in the light of their pro-

gressive development, we find that within the Old Testament itself primitive ethical ideas are criticized and supplanted by loftier ones. Ever moving toward more spiritual and more inward views of religion, the Old Testament corrects itself. We who stand not in the process but beyond the goal of its development must view the beginnings in the light of the end—Christ and his spirit being the standard by which we gauge the abiding value of Old Testament conceptions. The warning of the late Professor Francis Brown is significant, however, when he says that before we discard much in the Old Testament which at first thought may seem harsh, severe and utterly discordant with the Christian spirit, we must “get the measure of Jesus.” “Amiability is not the sole mark of Christ.” The note of unyielding sternness which we meet on many pages of the Old Testament is in accord with one expression at least of the mind of Christ, and a note much needed in the spineless life of our day.

Again it is true that the ceremonial law with all its wealth of detailed instruction is no longer binding upon Christians. Yet even here the sensitive reader will see deeper implications within these external regulations—implications which are vibrant with spiritual suggestions. With reference to one aspect of the ceremonial law, Doctor Nairne has said, “There are sinners who feel the stain even more than the chain of past sin, and who cry not so much for the freeing as for the cleansing of their conscience.” It is also worth reflecting upon another aspect of the ceremonial law before we condemn it as entirely superseded. A. V. G. Allen has said, “It is the very nature of religion, that it tends to cultivate good taste as well as a right heart and right living.”¹ The detailed statutes of ceremonialism suggest to our irreverent modern age that there are requirements of etiquette and good taste in our approach to the Eternal which have their place alongside of inner sincerity and genuineness. As Professor Knudson says, “In and of itself it simply aims by a reverent and thoughtful approach to God to give expression to the inviolable purity of his nature. It aims to refine the sense of the divine presence.”² From this point

¹ *Freedom in the Church*, p. 105.

² *Religious Teaching of the Old Testament*, p. 151.

of view even the ceremonial law teems with suggestion to our era, which is steadily recovering its interest in ritual and in the dramatic phases of worship.

The Old Testament to quite a remarkable degree is to-day becoming a new book. Ibsen puts into the mouth of one of his characters these profound words: "The eye, born anew, transforms the old action." Through some such experience as this the Old Testament, hitherto destitute of vital appeal to many, is becoming, in unique degree, a book of living power. Professor John Edgar McFadyen in a letter to the writer during the war penned these significant words: "The one consolation is that the Old Testament is coming to its own as it never did before." Illumined by suffering and sharpened by need for light, our modern eyes see truth in these ancient records of national and personal struggle to which they were never before sensitive. On the background of to-day, in the light of modern situations which we and the generation of preachers to which we belong must face and meet, the Old Testament has a message of trenchant pertinency for the modern mind.

Let us first take account of the value of the Old Testament to the preacher from the literary standpoint. Kirkpatrick suggestively views these ancient books as *The Divine Library of the Old Testament*. Here is all that survives of Israel's literature that was written before the exile and much of what was written between then and the Christian era. It is, moreover, a literature of such force and beauty as to be rightly considered one of the world's greatest deposits of literary genius. Here is to be found every type of writing—myth, folk-tale, legend and history; oratory, sermon, biography and song; law, proverb, philosophy and drama—one following the other in rich profusion, fascinating us with their range of beauty and their power to interest and move. This is evident even in a translation. But he who possesses the sensitive linguistic equipment to go behind the translation to the concrete imagery of the Hebrew words, and sense their picturesqueness at first hand is still more deeply conscious that he is in the midst of consummate literary skill.

But form is not all. For couched in language of superlative

imagery and grace are ideas so profound and so lofty as to challenge and stir the best minds of our day. Here we sense the spontaneous abandon of the story-teller, the haunting pathos of sad speech, the strength and fire of prophetic proclamation, the practical grip of accumulated wisdom, the rugged vigor of indignant passion, the thrilling outburst of enduring love, the quiet heart-songs of confiding trust. All this will mean much to the literary instincts of the preacher himself. But there is also here to an extent far greater than is the case with the New Testament, which is naturally more familiar to the average reader, the attractive privilege to the preacher of leading people into *terra incognita*—of opening up to his congregation a practically closed book. It is certainly true that, however recognized the consensus of opinion may be among scholars as to the conclusions reached by careful critical study of the Old Testament, and however familiar with both processes and conclusions preachers fresh from progressive theological seminaries may be, amazingly little has filtered into the average mind. What an opportunity awaits the preacher for leading his people with eager interest and surprised discovery into the rich literary heritage of the Hebrew race!

Yet we must not linger here, for more significant by far than literary form of utterance is the message-content which the utterance contains for modern life. Let us consider then the bearing of the Old Testament upon the preaching of the New Testament gospel. We are Christian preachers, the proclaimers of the gospel of Christ. But one fact of prime importance to us as preachers of Good Tidings to our day is that every element of our New Testament gospel has its roots in the Old Testament. There is no New Testament truth but what in its bud and promise is to be found in the Old. The Old Testament thus forms the background of the New, and we cannot adequately feel the power of a New Testament truth until we realize how far we have come before the insight shone forth in its purity. We are prone to take a great Christian idea for granted. Only do we become sensitive to the vivid freshness and rich contribution of a Christian truth when we trace its origin far back into the rugged highlands of the Old

Testament country. The words of Principal George Adam Smith put this thought in classic utterance:

"The Old Testament, one cannot too often remember, lies not under but behind the New. It is not the quarry of the excavator or archaeologist—a mere foundation packed away out of sight beneath the more glorious structure which has been reared upon it. . . . Far rather is the Old Testament the 'Hinterland' of the New: part of the same continent of truth, without whose ampler areas and wider watersheds the rivers which grew to their fullness in the new dispensation could never have gained one tenth of their volume or their influence."

There are moments when, as we read the prophets, we are conscious of the dawn of a great New Testament idea. It is not yet day. The truth is seen but dimly and is in the strict limitations of a historical experience. But it is there in dawn, and the faint and uncertain glimmerings of light have a most vital connection with the flood of the clear noon. To know a truth in its dawn is to feel differently about it in its ultimate radiance. Such knowledge puts new urge into the preacher's conviction that his truth is great, won, as it has been, out of the battle of life, and a fresh communicable passion into his heart and voice as he proclaims it. One of the greatest tasks the modern minister faces, so the late Principal James Denney used to say, is "to make the obvious arresting." A sense that his truth comes to men dripping with living experience that reaches back through the ages will make this high ideal possible of achievement.

The leading New Testament scholars of to-day are insisting with increasing emphasis that the only adequate path of approach to an understanding of the New Testament is through the Old. The growing importance of the Judaism between the Old and New Testaments as an aid to interpreting the teaching and spirit of Jesus brings into even greater prominence the necessity of knowing the Old Testament, Judaism's written revelation. With special reference to the linguistic phase of the question Doctor Box of Britain has recently said:

"Sometimes younger men who start Hebrew feel that it is hardly worth their while to pursue Hebrew studies seriously, because they imagine that the goal of such studies is specialism in the Old Testament, pure and simple. They feel, perhaps, and very naturally that their main

interest lies in the New Testament. I would venture to put in a plea for the view that a course of Hebrew study, starting with the Old Testament but continued into the threshold of the early Rabbinical literature and accompanied by the study of Judaism generally, is one of the best kinds of preparation for approaching the New Testament literature."

This is all the more important when we recall that it is practically beyond question that Jesus and the apostles regularly spoke Aramaic, a language very close in kinship to the Hebrew. The chief weakness of New Testament scholarship to-day is the lack of a thorough grasp of its Semitic background.

A further way in which the Old Testament may be a help in proclaiming the gospel to the mind of to-day is through the medium of illustration. The New Testament deals relatively more with abstract principles and truths than with personalities. The Old Testament is rich in concrete incidents and persons. There is no more effective realm of illustration for New Testament principles than the realistic stories, the vivid, frank glimpses at human nature in the rough, which the Old Testament so graphically portrays. Moreover, here we find many characters whom over long periods of years and under rich variety of circumstances we see developing before our very eyes. To use the Old Testament in this vital way, one must study it anew with imagination creative and thought alert to discover the kinship of these ancient characters in weakness, and in glimpses of possible strength, in acts, motives and choices with twentieth century men and women. The preacher who will thus use these classic books as a mirror for the soul life of to-day will not only illumine his Christian principle but will at the same time endear to the hearts of his hearers the treasure store of the ancient Scriptures. The Old Testament in the hands of a studious preacher thus bears vitally upon the New Testament gospel by uncovering the roots of the New Testament fruits, by providing the adequate background upon which to view the Judaism of Christ's day as well as the mind of Christ himself, and by offering a practically unentered mine of vivid illustrative material to illumine and empower his message.

We have supported the contention that the Old Testament has abiding value for the modern preacher. We have viewed that value

from the literary standpoint and as regards the bearing it has upon the preaching of New Testament ideals. We go a step further and ask, Has the Old Testament itself any message directly adapted to the needs of the modern world? Is the title of a recent book by Dr. C. F. Burney of Oxford, *The Gospel of the Old Testament*, justified? Has the Old Testament a gospel? Given the preacher who is sensitive to the conflicting currents and interests of modern life, who feels the peculiar problems of our day and craves above all things to speak flamingly into the heart and mind of modern men—can the Old Testament to any marked degree serve him? We believe it has a unique and independent contribution to make, not inconsistent with but certainly supplementary to the message of the New Testament.

An outstanding emphasis in the mood of modern life is the mystical. Our day is conscious of a new yearning for first-hand experience of God. Under our eyes there is taking place a revival of mysticism, of that conception of religion which views it as in essence the relation between the individual soul and God. The Old Testament to an unsurpassed degree answers to this craving of the modern mind. There is no book in the literature of the world with the capacity to make men personally aware of God and to feed and nurture that awareness equal to the Psalms. They are the mirror of the soul. Every phase of human life here finds itself described and expressed. The vast range of human experience—the awful reality of sin, the abysmal depths of doubt, the outraged sense of fairness, the calm of the soul in peace, the heights of joy and praise, the exaltation of the consciousness of God—all of life is here laid bare. Men trained in the school of Christ do not feel that they must bridge a gulf when they step from the gospel radiance into this Hebrew heritage of religious experience. They accept it as the voice, the manifold utterance of the universal soul of man. It is a true instinct that has led the Christian Church to bind the Psalter with her New Testament and Hymnal. The element in the Psalms which most meets to-day's need is the note of personal relationship with God. Before they were ever literature the Psalms were individual experience and it is just this character-

istic element which the modern world craves. Men yearn to be able to say in sincerity:

"Whom have I in heaven but Thee?
And there is none upon earth that I desire besides Thee.
My flesh and my heart faileth;
But God is the strength of my heart and my portion forever."
Psa. 73. 25f.

That preacher who is a critical student of the Psalter, who has learned what modern scholarship has to say about the origin of the Psalms, the attendant circumstances, probable date and authorship of each, has access to a veritable mine of devotional suggestion for his congregation which will be welcomed with eager thirst.

Another characteristic mark of the modern age is its skepticism. Ours is an era of frank questionings, of uncertainties, of vast and foundation-shaking doubts. With the skepticism is often found a weary-hearted pessimism that leads some men to the very brink of despair. We live in a time when faith is difficult. Men are daring to ask the great questions, Is there purpose in life? Has life any meaning or value? Whence are we come? To what end are we here? Whither are we bound? Is *my* life of concern to God? Why do the righteous suffer? How can we justify the overwhelming inequalities in the lot of men? When preachers break beneath the crust of conventionalities they know that these are the great burning issues in the minds of serious men. Into such modern problems come with unique ministry some of the greatest sections of the Old Testament. Particularly in the Wisdom Literature, the books of the Old Testament that come nearest to being philosophical, do we find helpful points of contact with this contemporary questioning. One is startled by the amazing modernness of such books as Job and Ecclesiastes. They help most, to be sure, not by offering solutions but by frank and fearless statement of the problem. There is in them a kind of tragic sincerity that arises out of poignant pain. Says Job:

"I will speak in the anguish of my spirit.
I will complain in the bitterness of my soul." Job 7. 11.

"Oh that I knew where I might find him!" Job 23. 3.

"Behold, I go forward, but he is not there;
And backward, but I cannot perceive him;
On the left hand, when he doth work, but I cannot behold him;
He hideth himself on the right hand, that I cannot see him."

Job 23. 8, 9.

A problem thus keenly felt and clearly stated helps toward its own solution.

Note the cynical, weary pessimism in the autobiographical confession of some unknown but sincere skeptic, in Ecclesiastes:

"All things are full of weariness; man cannot utter it.
The eye is not satisfied with seeing, nor the ear filled with hearing.
That which hath been is that which shall be;
And that which hath been done is that which shall be done:
And there is no new thing under the sun." Eccl. 1. 8, 9.

The temper of such an utterance seems quite modern. 'To thousands life is like just such a heartless mechanism that grinds on without purpose or goal and the impersonal ruthlessness of it all nearly crushes the heart of modern men.

Then note this frank mood of questioning over the perennial problem as it comes forth from the troubled mind of Jeremiah, the most sensitive of the prophets:

"Righteous art thou, O Jehovah, when I contend with thee;
Yet would I reason the cause with thee:
Wherefore doth the way of the wicked prosper?
Wherefore are all they at ease that deal very treacherously."

Jer. 12. 1.

Such passages read almost like tracts for the times. Their relation to the modern mind is specific and intimate. The tired restlessness and confusion of Koheleth's search, the solemn wrestling of Job with the problem of pain, his daring complaints to God, his open refusal to accept orthodox and traditional answers, his passionate sincerity—and all penetrated through and through with the reality of his heart-cry for God—this is in full accord with the mind temper of modern men. The answers which these Old Testament thinkers attain are but partial. They do not arrive at solutions that fully satisfy. But modern men who are led to these books find themselves comprehended, understood, and that in their most tragic loneliness. The problems which they feel are

here stated with a bluntness and frankness they would not have dared to use. Modern men cry not so much to be answered as to be understood. Even the partial solutions which these great books offer have been to many great minds of the race inexpressible solace. Incidentally the very imperfection of these solutions and the very fragmentariness of their answers to life's perplexities make us realize how sore was the world's need for the Light, the Truth and the Way and how great has been the difference which his coming made.

Another group of problems which are peculiarly modern are those which arise out of our social and economic order. Our generation is faced with most intricate and delicate problems in this realm. On the one hand is wealth, powerfully entrenched, often aloof from contact with the human needs and indifferent to the rights of the very men who do the work which wins them its vast resources. On the other hand is organized labor, risen now to great power, with demands which are often reasonable and justified, but sometimes dogmatic and unfair. Between the two there is a great gulf fixed of misunderstanding and of aggressive antagonism. For the solution of these industrial questions the New Testament offers us guidance only by implication. In the Old Testament, however, social justice is one of the great characteristic themes of the prophetic message. Says Isaiah, "What mean ye that ye crush my people, and grind the face of the poor?" Isa. 3. 15. With righteous indignation Amos voices his accusation:

"They have sold the righteous for silver,
And the needy for a pair of shoes." Amos 2. 6.

The merciless passion of commercialism ruthlessly tramples on the rights of personality. Against those who substitute formal worship for the practice of square dealing he pours forth his cry for justice:

"I hate, I despise your feasts, and I will take no delight in your
solemn assemblies.

Take thou away from me the noise of thy songs;
For I will not hear the melody of thy viols.
But let justice roll down as waters
And righteousness as a mighty stream." Amos 5. 21-24.

It is clear that these prophets gave their sympathies to the oppressed. Everywhere and always they laid emphasis upon the sacredness of human values. Yet they were not socialistic agitators. They were not partisan propagandists for an economic order. Their strongest emphasis was always placed upon moral and spiritual renovation.

"Wash you, make you clean;
Put away the evil of your doings from before mine eyes;
Cease to do evil; learn to do well.
Seek justice, relieve the oppressed,
Judge the fatherless, plead for the widow." Isa. 1. 16, 17.

"Hate the evil, and love the good,
And establish justice in the gate." Amos 5. 15.

For the reason of this moral insistence we can heed their message as a living word for to-day. It is possible simply through expository preaching of this great prophetic insistence to drive home to the conscience truth greatly needed by capitalist and laborer alike. No age needs more than ours these concrete applications of religion to the complex order of industrial life.

Another outstanding element in the modern world is a new feeling about the nation and the mission of nationality. We are forced to think to-day in international terms. The average citizen, in obligations if not in interests, is a citizen of the world. Now the New Testament has little to say directly about national or international interests. For Jesus and his disciples such problems simply did not exist. Every preacher who attempted to deal with national and international issues during the days of the war felt this limitation in the New Testament outlook. This is not the case, however, with the Old Testament. Here the nation bulks large. The concern for the individual is also here but usually on the national background. The prophetic message was in the first instance to the nation. Over against the nation the prophets asserted the will of God with a certainty and directness that made king and subjects tremble. It is due supremely to this prophetic voice that Israel is the only nation known whose religion survived its political downfall. Moreover, the prophets thought in international terms

and moved within the area of international treaties and ententes, uncovering duplicity and hypocrisy in statesmanship and declaring the superiority of spiritual right over material might. They thought in terms of international responsibility. How far ahead of their times they were and with what penetration they saw into the crux of their problems, when in days of international intrigue, with Israel a mere buffer state between the world powers of Egypt and Assyria, one of them had courage to dream of a day when these three nations would work together in the harmony of mutual sympathy and respect!

"In that day shall Israel be the third with Egypt and with Assyria,
A blessing in the midst of the earth,
For that Jehovah of hosts hath blessed them, saying,
Blessed be Egypt my people, and Assyria the work of my hands,
And Israel mine inheritance." Isa. 19. 24, 25.

Our era is alive with issues of reconstruction. We are attempting to-day to build a new world mind. The critical student of such great reconstruction leaders as Haggai and Zechariah for the Israel of post-exilic days will be struck with the vitality and potent suggestiveness of their message for the present hour. No men have felt more profoundly or stated more effectively than they the central significance of the church in the rebuilding of national life.

Thus the Old Testament is uniquely fitted to help the minister touch creatively the interests of his day—the hunger for personal experience of God, the yearning to be rescued from skepticism, doubt and despair, the need for guidance in the solution of social and industrial problems and the interpretation to humanity of the mission of the nation.

We have dealt with the place of the Old Testament in the modern preacher's message. Let us refer briefly to its relation to his task as a physician of souls. This is sensitive work, the bringing of truth through word and presence to individuals who are morally or mentally ill. The Old Testament is uniquely fitted to be a delicate and accurate instrument in such a pastor's hands. Only profound psychological insight into the chaotic unrest of the

soul could pen such warning words as we find written in the law-book of Deuteronomy:

"Thy life shall hang in doubt before thee;
And thou shalt fear night and day,
And shalt have no assurance of thy life.
In the morning thou shalt say, Would it were even!
And at even thou shalt say, Would it were morning!
For the fear of thy heart which thou shalt fear,
And for the sight of thine eyes which thou shalt see." Deut. 28. 66; 67.

The nation that knew the disquiet of restless inner life like that has something to say to modern men. It is no accident that the Old Testament speaks to physical and mental suffering with such understanding and sureness of touch. The distinguishing mark of the Hebrew nation is its capacity to suffer and to turn its misery into a message. It is from the furnace of trial that Deutero-Isaiah, impersonating the nation Israel, says:

"The Lord Jehovah hath given me the tongue of them that are taught,
That I may know how to sustain with words him that is weary."
Isa. 50. 4.

The profoundest interpretation known to men of the vicarious meaning of suffering was given by Israel:

"He (Israel) was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement of our peace was upon him;
And with his stripes we are healed." Isa. 53. 5.

Recently the writer called upon a friend who on the following day was to undergo a major operation from which she might never recover. He craved to speak a word that might steady and sustain her for her trial. As he repeated to her this great passage it seemed to him that it went home in healing ministry as the word meant for that very crisis, with the directness of an arrow to its mark:

"Fear not, for I have redeemed thee;
I have called thee by thy name, thou art mine.
When thou passest through the waters, I will be with thee;
And through the rivers, they shall not overflow thee;
When thou walkest through the fire, thou shalt not be burned,
Neither shall the flame kindle upon thee.
For I am Jehovah, thy God,
The Holy One of Israel, thy Saviour." Isa. 43. 1-3.

Such Old Testament passages, when understood historically with mind sensitive to the occasion which first inspired their utterance, and when spoken discriminatingly to suffering minds, become alive. The words of these Hebrew writers, in Coleridge's fine phrase, "find us" "at deeper depths" than any other words we can read. Thus in the heart and on the lips of a skillful and sympathetic pastor the Old Testament becomes a sensitive instrument of great efficacy for reaching the deep furrows of the troubled soul.

A concluding word remains to be said regarding the study of Hebrew and its bearing upon the Old Testament's value to the preacher eager to fulfill his mission to his day. The preacher must be a reader of many books. He must be a man of One. Of this One Book he should be a master. Upon it he bases his sermons, expositions, lectures and talks. Out of it he feeds the springs of his own spirit. He is obligated to understand it to the limit of his powers. In a very real sense it is his source book. To such a book he should have original access. A kind of intellectual respect should induce him to master the language that will lead him into the heart of the Old Testament. The modern student has access to excellent translations into both archaic and modern speech. But unless he can place himself under the spell of the great original he forever cuts himself off from real biblical scholarship and even from any discriminating use of the works of scholarly commentators. Moreover, one cannot know the real heart of a people without learning their language and studying their literature. This is particularly true of the Hebrew people. Professor A. B. Davidson, the greatest Hebraist of Scotland's past generation, once said to his class in Edinburgh: "Hebrew speech is perhaps the most interesting of all speech. As a mere tongue it is interesting. It lies deep down among the strata of speech, a somewhat imperfect and rudimentary formation. It has traces of the action of fire upon it. It is the language of passion coming up hot from the people's heart." Its chief value to the preacher is that it brings him very close to the Hebrew speaker's heart and through the concrete imagery of graphic words helps him see and feel what no translation can reveal. In sermonic work it is a constant source of joyous

surprise. It opens the way to originality in preaching and puts into the soul of the preacher the thrill of entering progressively into an inexhaustible mine. Often the contribution of such linguistic study does not get directly into the sermon in any technical way, but the mood of such thorough work will be there and the glow of preaching is contagious. The ideas of the Old Testament are worthy of the finest instruments one can learn to use for expounding and applying them to life. Whatever be the instruments or the limitations of his equipment, he who conscientiously brings to the task of relating the Old Testament to modern life his best powers will feel again and again midst the lofty hush of sermonic preparation, "I am thinking God's thoughts after him."

THE CHILDREN OF THE MANSE

Who's Who in America, 1926-1927, presents a prefatory article by Professor Stephen S. Visser, Indiana University, containing an interesting statistical statement concerning clergymen's sons. Using a previous edition of *Who's Who*, he shows that 11.1 per cent of its notables came from the parsonage. Going back to 1870, the nearest birth-date of most of these, the census shows that the 40,100 Protestant clergy of that period were only four tenths of one per cent of the entire population. Therefore, in proportion to the whole population, it was the Christian ministers of that period who fathered twenty-eight times the average number of notables in all departments of citizenship. He says:

"About the year 1870, one Protestant clergyman in each fifteen had a child who later won a place in *Who's Who in America*. Hence Protestant clergymen about 1870 contributed in proportion to their numbers about 2,400 times as many eminent personages as did unskilled laborers, 35 times as many as did farmers, four times as many as did business men, and over twice as many as the average of other professional men."

Heredity is an important factor in life, but it is the environment given by their educational and religious homes which accounts for the high rank of the children in all the upper walks of life.

MODERN VALUES IN APOCALYPTIC

CLARENCE TUCKER CRAIG

Brooklyn, N. Y.

THE philosophy of progressive evolution has captivated the modern mind. Though details are still considered open to debate, many felt so certain of its truth that it came as a shock to hear our belief characterized as a "superstition" by none less than Dean Inge. The gloomy Dean sees some value in our present-day expression of the Christian virtue of hope, but considers it unsound to think that the whole can change. Having drunk deeply at the fount of Platonic idealism, he believes in the eternal verities of truth, beauty and goodness. The individual can progress only as he participates in these.

There is yet a third world philosophy that at first glance appears to be even farther from our modern outlook. It is the worldview of the apocalyptic. He too believed that the ideal world was a present actuality in heaven. Yet he clung to the hope of the realization of these pre-existing ideals *on earth*. He united a radical pessimism concerning the present evil order of things with an extravagant optimism as to what God's will could bring to pass.

Though the "superstition of progress" may afford to the average Anglo-Saxon mind the most plausible nursery of hope, it must be admitted that it is a child of the modern world, and only a part of that. Where outward signs point to progressive deterioration, there is no encouragement in the idea of evolution. That could only lead still farther into the abyss. A right-about face can alone inaugurate the new day. Apocalypses have been aptly termed "tracts for hard times." In hard times apocalyptic affords apparently the only escape from ultimate pessimism, unless we retreat entirely from the field of history into the impenetrable recesses of the human soul, where God may be enjoyed forever, and the world is given over to permanent despair. It will be worth our while to consider some of the values in apocalyptic which are

often overlooked. If Jesus was influenced in any degree by the current apocalyptic Messianism, we will welcome indications that this is not a mere liability as far as the modern mind is concerned.

As a form of belief in progress, apocalypticism is a perpetual challenge to reactionary conservatism. It is unnecessary to raise the philosophical problems in the idea of change. The apocalypticists were not subtle metaphysicians—certainly Jesus was not—but the bearers of great religious convictions. The institutions of humanity were not “that which hath been, is now, and ever shall be, world without end.” The present order was depraved. It must suffer radical changes. Not only must there come new and better men, but a new and better world in which they might live—a divine order. The fanatical hatred that mars so much of the late Jewish apocalyptic literature is due just to this—it opposed all reactionary conservatism, and thereby drew to its standard political and social malcontents.

This form of hope likewise cuts loose from all mechanism. The word attributed to Jesus in the Fourth Gospel, “My Kingdom does not come from this world,” is at least in conformity with his conception of its arrival. The kingdom of God would not organically grow out of the present order. No evolutionary differentiation or integration of preceding elements could account for it. Apocalyptic assumes “the law of arrival.” The Kingdom comes from heaven. There is no denying that this runs counter to much of the scientific temper of our age. Based as it is upon the laws of universal causality and the conservation of energy, scientific investigation accords no place to “new arrivals” or “uncaused forces.” But apocalyptic must not be presented as obsolete science any more than as crude metaphysics. It represents a religious conviction. God is not exhausted in the present natural scheme. Apocalyptic tended to make God external to the world, and lost his immanence in the thought of transcendence. This was not so of Jesus, for whom the lilies of the field were an expression of the beauty of God and even the sparrows an object of his paternal care. Mechanism, however, is definitely repudiated. Apocalyptic teaches new beginnings—and with that the modern world is in vital sympathy. We crave a justification of the creative power of human spirit as

opposed to universal mechanism, and an endless chain of causality. Apocalyptic boldly affirms the creative power of God to "make all things new."

Apocalyptic cuts the nerve of all pantheism by its proclamation of a *coming* kingdom of God. Apocalyptic is monistic enough to assert the ultimate triumph of good, when "God shall be all in all," but is pluralistic enough to take seriously the fact of evil. Rationalism in religion not infrequently drives men to an essential pantheism, which is the worship of the God-of-things-as-they-are. When God is identified with his world and found in every part of it, there is no foundation for a coming Kingdom. Pantheism levels all things down, not up. The futurism which declares that "what is" must be overcome and superseded by the will of God, is a death-blow to all pantheism.

Our age is the day of the "social gospel," of the social passion, of socialized religion. This popular catchword emphasizes a central factor in religion, but all too frequently is used as a blind to hide disbelief in a personal God and a personal experience of fellowship in worship. Apocalyptic should commend itself to the modern mind, in that it is a "social" hope in contrast to the purely individual outlook. Eternal life can belong to the isolated individual, but the resurrection as the prelude to participation in a divine order is a social hope. The good and abundant life, according to the apocalypticist, was not to be lived in isolation, even in eternity, but was the coming of a heavenly order to earth, in which men were raised *together* for participation. The recession of the Kingdom hope before the idea of going to heaven is succinctly stated by Volz. "The teaching of the new age becomes the message of salvation; 'the Beyond' is a local, no longer a temporal idea. Heaven no longer needs to come to earth since man goes to heaven. Eternity is the time after death; the first and second æon become this and that life; what was the Parousia is now the approach of death." (Paul Volz, *Judische Eschatologie*, p. 161.)

The distinctly modern conception of the kingdom of God as the organic product of our own moral endeavors goes hand in hand with the extreme secularization of religion. "Social" immortality is for most either the "immortality of influence" or a return of our

finite consciousness to the infinite world consciousness. But here and now we should "taste the powers of the age to come." As our fore-taste is a social order, so the coming age will be a social order. A truly social view of immortality must be founded upon an individualism. The apocalyptic circle of ideas mediates that conception to the modern mind in its own way.

Apocalyptic grounds an "heroic" ethic, not a practical system or moral code. We are safe in affirming that a philosophical system of ethics would never have transformed the world. Ethical maxims do not instill ethical power. Systems explain conduct but do not originate overpowering enthusiasms. If our age desires moral passion we are unwise in belittling any major element contributing to the "heroic ethic" of Jesus. As Troeltsch points out in his masterly delineation, what Jesus calls for "is a change in values altogether, not an apportionment to the power of God of the organization of those values within the world which are not attainable by man. . . . Jesus' ethic is heroic rather than ascetic. It tempers its heroism only through the tenderness of the religious trust in God and belief in forgiveness, but not through compromise with the demands of the worldly life and the 'nature of things' . . . So little as those demands can be deduced from the expectation of the end itself, even by so much must one consider that their radicalism and unconcernedness with their possibility and practicability are to be understood only from this standpoint." (E. Troeltsch, *Die Sociallehre der Christliche Kirche*, p. 40.) Jesus was world-denying as well as world-affirming, for the world he was affirming was one yet to come.

After twenty centuries of so-called Christianity men are asking the question more seriously than ever before, "Dare we be Christians?" Our sobered world is more keenly aware of the antithesis between modern industrialism, the nationalistic sovereign states, and the message of Jesus. Can these kingdoms be made the kingdoms of Christ even if we grant an endless stretch of time? Can we seriously adopt the ethic of Jesus? The radical exponent of "consequent eschatology" points out the way of understanding. "Jesus did not build up his ethic with a view to solving the problem of how to organize a perfectly ethical society but he

preaches the ethic of men who together strive to attain to a perfect yielding of themselves to the will of God. Because he thus turns away from the utilitarian, he attains to the absolute ethic. An ethic which is formulated on a principle of utility is always relative." (A. Schweitzer, *Christianity and the Religions of the World*, p. 36.)

No phrase has been so grossly misinterpreted as that of "interim-ethic." It was perhaps an unfortunate designation by the eschatologists to characterize the ethical demands which would mark true repentance. The real interim-ethic is rather that which exists "because of the hardness of men's hearts." Systems of Christian ethics usually result in a "practical" compromise with the institutions of the world as it stands. Such are, in the nature of the case, purely relative to temporary conditions. An absolute ethic can come only in connection with a vision of the ideal world. "But ideals can arise only as ideas in whose reality or whose realization we can believe." The apocalyptic kingdom hope gave that vision of an ideal world. "Without this firm faith in the coming Messiah, the ethic of early Christendom would not have become what it was, the ideal of life of a man in a complete forgetfulness of self in devotion to humanity." (Wundt, *System der Ethik*, 332ff.)

Such a superhuman ideal frees Christianity from all legalism. Old Testament morality was frankly a law. Jesus was not pretending to offer a law even for a perfect society. He does reveal the absolute boundlessness of the moral spirit in the practice of love. The "lex Christi" must therefore always be an illusion. Religion is not law, but fellowship with God in doing his will. That requires the freedom of the sons of God. Apocalyptic was historically the mold in which an absolute moral ideal, freed from all legalism, was given to the world. That must not be belittled by a world which follows other approaches.

Apocalyptic is an attempted solution of the problem of evil. That it is not completely successful will be charged against it only by those shallow minds who have yet to discover that it is an intellectually insoluble problem. Apocalyptic has this merit that it takes evil seriously, and attempts to relate that fact to the reality

of the goodness of God. An age that has produced Christian Science, which makes of evil nothing but error of mortal mind, has something to learn in this regard. An age that frequently satisfies itself with the comfort that some evil is necessary to moral struggle, or that boldly affirms evil to be good in the making, needs an antidote in order to take the wickedness of sin more seriously. Of course the problem does not exist for that large number who see just in this evil order of things proof that a God of ethical will is simply our dream wish, "the kind of gesture by which a man tries to ward off blows he is too weak to endure."

The idea of a finite God is popular to-day. It seems to be the logical solution of the two series of evidences, evil on the one hand, and an ethical God on the other. But a finite God can never satisfy the deepest longings of the religious spirit. If religion cannot give men certainty as to the validity of the ideal, it has ceased to be fruitful. Though apocalyptic is in a sense dualistic, it never loses grip upon the absolute sovereignty of God's holy will. Its great affirmation is the confident assertion that the Kingdom is at hand. The rational uniting of a sovereign God of Holy Will with the real presence of evil to be overcome is as impossible a philosophical task, as they are positive data of religious experience. Here we confront the truly irrational in religion that Rudolph Otto has discussed with such illumination in "The Holy."

The Parousia expectation did not rest on fanaticism, but on belief in God's holy will. If to secular minds of our scientific age it indicates a tinge of insanity—if not more—that is because we share such radically different premises. According to the apocalypticist, God must vindicate his ethical purpose in a great act of redemption. Jesus purged this expectation of every element of revenge, and from its association with exclusive national glory. The sovereignty of God's Holy Will upon earth was certain because of the omnipotence of God. To realize that Will in place of the present sinful order, catastrophe was postulated as well as evolution.

We cannot overlook the element of determinism that lies in apocalyptic. We are thoroughly accustomed to the determinism of science, the mechanistic view of life with which apocalyptic affords

so radical a break. Ethical teachers have wrestled in vain with the problem of free will, its speculative possibility and its existence in practice. Apocalyptic is religious determinism. If we are to grant with Schleiermacher that the feeling of utter dependence is the basis of religion, nothing is more religious. Man can prepare for, but God must usher in the new Kingdom. Apocalyptic cultivates a truly "creature-feeling."

This is frankly contrary to the modern spirit that deifies the constructive power of the human mind. Philosophers such as John Dewey seem to assume that we can make of the future just what we determine. The only boundaries lie in the utilization which we make of our intelligence. "I am the master of my fate." With Peer Holm in *The Great Hunger* men say, "The day will come when we shall no longer need to pray. The hour will strike when the heavenly potentates will be forced to capitulate and in their turn bend the knee to us." Our own acts have a part in the "creation of God," the only God worthy of the name. This is our salvation from the determinism of a blind fate.

Apocalyptic opposes this with the determinism of God's holy will. Its outlook is too rigid. It may not altogether untruly be charged with being "inverted mechanism." Jesus leaves it entirely untheoretical. Human determinism is no more explained than that in nature. But the fact remains that evil trees cannot produce good fruit. The mystery of the Kingdom was not revealed unto all, but the appeal to repent is given as if it were possible for all to participate in the heavenly Kingdom which God would set up. Once more we are face to face with one of the fundamental irrationalities of religion.

We cannot close a discussion of the values in apocalyptic without stumbling upon the great stone of offense, that Jesus was mistaken in the belief that he would come again soon as Messiah. For many, no values can possibly offset the fact that if Jesus should prove to have been mistaken on that point, he was but a deluded fanatic, not the Son of God. It is unnecessary to recount here the evidence which cannot be explained away. Though repudiating any attempt to set the day or hour, which was known only to God himself (Mark 13. 32), he was certain that some of

those with him should witness "the kingdom of God come with power" (Mark 9. 1). The intellectual gymnastics by which interpreters have endeavored to avoid the conclusion that he was mistaken in this are a disgrace to the sincerity of his followers.

It should be made clear in this connection that apocalyptic eschatology has nothing to do with premillennialism. The thousand-year reign of the martyrs (Rev. 20. 4) predicted by the author of the Apocalypse to precede the final judgment and the coming of the New Jerusalem is an adaptation of the Jewish belief in the "days of the Messiah." It was a uniting of the old prophetic eschatology with the more transcendental ideas first witnessed in the book of Daniel. Jesus' prediction of his early coming as the Messiah had nothing to do with a millennial reign of martyrs. The kingdom of God followed the judgment. There can be no possible accommodation of the eschatology of the Synoptics and Apocalypse to each other. Liberalism only reveals the discrepancies. When we make the assertion, therefore, that Jesus was mistaken about his early return, we are not ascribing to him disappointed millennial dreams.

It is one of the five slogans of Fundamentalism to affirm belief in the imminent return of Jesus. Those who deny the fundamentalist position frequently weaken themselves by attempting to affirm that Jesus did not predict his early coming. They ask, "When did Jesus ever go away?" and quote, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18. 20), and passages from John giving his spiritualized view of the eternal presence of the living Christ. But the truth of this great fact of religious experience must not blind us to the meaning of texts which go beyond it. That the disciples *found* an ever-present Lord—the part that Greek ideas played in the realization of that experience we can leave to the controversialists—does not alter their previous expectation based on the current messianism utilized by Jesus. The literalists in the fundamentalist camp, reading the gospels more accurately than some of their liberal brethren and admitting no possibility of "mistakes," simply transfer the "imminence" of that return to our own day. They can be proved wrong only with the frank admission that the ex-

pectation of Jesus was false, though the truth was realized in another way.

To speak of the value of an illusion seems to be a contradiction in terms. Jesus was certainly possessed of the "passion for reality." But an illusion is not only that. It was a mistaken belief of Jesus that the messianic scheme, even in his moralized presentation, should come to pass. It was not an illusion that his followers should continue to look unto him for personal leadership. He was not mistaken in his trust in God, in his judgment of sin, or in his belief in salvation. These are the corner-stones of faith. These can be overturned as little by a mistaken belief in an imminent Parousia, as by the sharing in the scientific and cosmological ideas of his day.

Doctor Horton has used a suggestive phrase which summarizes the Christian ideal better than the "imitatio Christi." The world needs a "commixtatio Christi." We need the creative fellowship of heroes. We do not reverence them by a reawakening of even productive illusions. "The evangelization of the world in this generation" will hasten no divine intervention. We are summoned to the ethical radicalism of Jesus—to the Christianization of the world—which is a task for countless generations. An eternal guide and Saviour would not be found in the promulgator of "practical" legal arrangements for an order of compromise and sin. Jesus is the inspirer of an ethical religion of redemption. He does not save simply from mortality and decay. He aims to redeem a sinful society. Apocalyptic eschatology afforded historically the stimulus for belief in the nearness of that saved society. Bathed in the light of its vision, Jesus radiated for us an unconquerable hope in its realization. He gives us a renewed trust in God, who was the ultimate ground of his confidence as he must be of our own. Science has borne testimony as to method in the universe. That is also divine revelation. But it has not advanced our realization of God's character. He remains for us, as for Paul, best illumined as "The Father of our Lord Jesus Christ."

JESUS AND APOCALYPTICISM

ALBION R. KING

Revere, Mass.

WHEN John the Baptist came preaching in the wilderness of Judea, prophecy was supposed to have ceased in Israel. For two hundred years the canon of prophecy had been closed; and, in the place of the prophets, the apocalyptists with their anonymous and spuriously accredited writings held the center of popular influence. John's proclamation that the kingdom of God and judgment were at hand struck fire and brought multitudes out to hear him, because the intellectual atmosphere, fed upon an apocalyptic theology, was surcharged with feverish hopes of a divine intervention and national restoration. There was the ancient hope, proclaimed by prophets, that Israel was destined to the glory of an ideal earthly kingdom. Dashed in the repeated political failures, and crushed between the millstones of warring empires, that hope was supplemented by the promise, made by apocalyptists in times of particular stress, of a transcendental and heavenly kingdom instituted by God. An attempt at the harmony of these two hopes was first made by the writer of 1 Enoch about 100 B. C., in the theory of an intermediate rule of righteousness on earth for a thousand years. Doctrines of a "millennium" were current, although mentioned in the New Testament only once, Rev. 20. 3. And both the prophets in their messages of doom, and the apocalyptists in their specific predictions, fed the popular expectation of a catastrophic end of the present age.

Intervene, God did; and set up his Kingdom, he did! But it was not by the method of the apocalyptist. There was no disturbance of the elements and no revenge upon the enemies of Israel. A child was born in the home of a carpenter at Nazareth. The Kingdom was planted in the hearts of men.

When Jesus came to hear John preaching and was baptized, a vision and a voice symbolized to him the fact that he was to be

the agent of the heavenly Father in the institution of his Kingdom. In his early preaching Jesus appealed to the same hopes of the people as John. He announced the nearness of judgment, the imminence of the Kingdom, and called upon men to repent as a means of preparation for its glory. He applied to himself the term "Son of man," which had a decidedly apocalyptic flavor. Toward the end his ministry seems to have been centered more in the ethical interest, but when the threat of death hung menacingly over his life, he promised to return to earth to be with his followers in their efforts to complete his task of Kingdom building.

Students of history have the persistent habit of seeking to classify every great leader according to the dominant influences of his life. In the work of Jesus there is the unmistakable influence of apocalyptic theology. But, was he an apocalypticist?

A THEORETIC ESTIMATE

On the basis of a theoretical comparison of the prophets and apocalypticists in Hebrew history we must say at once that Jesus bears far greater affinity to the prophetic ideal.¹ There is nothing of the esoteric quality in his personality or hidden mystery in his words which marked the apocalypticist and his work. Indeed, standing out with far greater majesty than any message he uttered is his matchless person, the seer, the statesman, the prophet, the teacher and friend of men. In his sayings there is nothing of the deistic transcendentalism which forms the theoretical background of theology in the Apocrypha. God is immanent, the ever-present Father. All the parables of the Kingdom and its growth stand in direct contradiction to the mechanistic determinism of the apocalyptic view of history. There is one theoretic resemblance: Jesus recognizes the problem of the individual which had emerged in the apocalyptic writings; but in his dealing with this, as with the many social problems, his spirit and method are more in harmony with the best in the prophetic ideal.

But there is no final answer on purely theoretic grounds. Every view appeals finally to the sources, the eschatological ele-

¹Cf. article by same writer on *Prophecy and Apocalypticism*, *METHODIST REVIEW*, November, 1924, for comparison.

ments in the synoptic Gospels. The Gospel according to Saint John may be eliminated, for it contains nothing purely apocalyptic.

THE APOCALYPTIC SAYINGS

There are three minor, but important, eschatological passages in the synoptic records, besides the so-called "Synoptic Apocalypse," all of which bear apocalyptic significance.²

(1) In his commission to the twelve disciples (Matt. 10. 23) Jesus encourages them to perseverance upon their difficult mission with this striking statement: "Ye shall not have gone through the cities of Israel, till the Son of man be come." It cannot be determined which of his "comings" Jesus was referring to. It is doubtful if, at this period, he had any definite situation in mind. The evidence is simply that he was proceeding with his ministry under the profound feeling that judgment was imminent.

(2) "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There are some here that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 8. 38 to 9. 1. Paralleled by Matt. 16. 27, 28 and Luke 9. 26, 27). In the versions of Mark and Luke two distinct "comings" are predicted. The first is to be at the end of the world, when he will come in the glory of the Father. The second is the coming of the kingdom of God with power and within the lifetime of his hearers. Matthew, however, with a liberty common to his work, expands this logion somewhat. He makes the Son of man the judge in the coming Parousia, and identifies his coming with the coming of the Kingdom. There is no conclusive reason for this identification. Certainly, if Jesus identified the two and expected the final Parousia within the lifetime of those present, we may ask, why did he take the pains to plant the Kingdom in the hearts of men and interpret its growth as a pinch of leaven or the seed of mustard?

(3) In his trial before Caiaphas the high priest, Jesus was

² Note: The references follow Huck's *Synopsis of the First Three Gospels* arranged by Ross I. Finney. The Methodist Book Concern, 1907.

asked, "Art thou the Christ, the Son of the Blessed?" And he replied, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven" (Mark 14. 62. Paralleled by Matt. 26. 64 and Luke 22. 69). The question here, again, is to which of his "comings" Jesus was referring. Canon Grierson thinks this passage as well as Matt. 16. 28 are predictions "in mysterious language of his 'historic comings.'" The words "henceforth" added by Matthew and "from henceforth" added by Luke would indicate that "Jesus here spoke not of his final Parousia, but rather of an immediate spiritual visitation which from that present moment Caiaphas would experience—a prediction that had not long to wait for its fulfillment; for must not the quaking rocks, the rent veil, and the opened tomb, followed as they were by Pentecost and the victories of the church, have been felt by Caiaphas as true comings in power of Him whom he once thought he had mastered?" (Hastings: *Dic. Christ and the Gospels*. Vol. II, p. 438.)

THE "SYNOPTIC APOCALYPSE"

The most important eschatological passage in the synoptic records is the so-called "Synoptic Apocalypse" (Mark 13, Matt. 24, 25; Luke 21, 17. 20-37). This is the only passage which gives anything like a detailed picture of the signs and events commonly associated with the hopes and expectations of the last things. The usual critical questions as to which of the synoptists gives the most accurate report of the words of Jesus, and whether or not it is a compilation or a unified discourse, are very important here. Dr. A. B. Bruce points out a most important consideration in the study of the passage: "The aim of any prophetic discourse Jesus might deliver at this crisis, like that of all true prophecy, would be ethical; not to foretell, like a soothsayer, but to forewarn and forearm the representatives of a new faith, so that they might not lose their heads or their hearts in an evil perplexing time—not to gratify curiosity but to fortify against coming trial" (*Exp. Gk. Test.*, Vol. I, p. 287).

The incident occurred during the excitement of Passion Week and near the close of the most trying day which Jesus had expe-

rienced in the Temple. The opposition had been the most bitter. The leaders had not only rejected him, but were openly hostile, seeking by every sort of trickery to trap him in some form of sacrilege or treason. As his party passed out of the temple the disciples were admiring the stately grandeur of the temple buildings and the costly magnificence of their decorations. One of them called Jesus' attention to these things, but he was in no mood to respond to their enthusiasm. All these things were a mockery to him when they housed so much injustice, greed, narrow selfishness, and pious sham. The situation incited Jesus to make an astounding prophecy, "Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down." Before Christ the finest cathedral architecture is a mockery when its cathedral does not enthrone the Spirit of his Father.

The statement made a profound impression on the disciples as they made their way across the brook Kidron and up the slope of Olivet. They, no doubt, recalled the record of how the prophet Jeremiah had been roughly handled and thrown into a miry dungeon for making just such a prophecy about Jerusalem and the temple. They sat down in silence upon a spot overlooking the city, with the fading glory of the gilded domes in the vanishing light of the evening sun spread out before them. The time and the setting were right for the question and discourse upon the subject of the dénouement of events and the coming of the last things.

The four disciples who were closest to the heart of the Master, so Mark tells us, began privately to question him further about this matter. "Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?" (Mark 13. 4.) Matthew's report gives the following trouble-making addition to this question, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24. 3.) It is indeed possible that these three events, the destruction of the temple, the coming of the Son of man, and the end of the world, may have been identified in the mind of Jesus, as they came to be in the minds of the disciples. The current apocalypticism would account for such a thing. But there is no decisive reason for such an identification and the textual evidence is against it. This is a prominent in-

stance of the well-known proclivity of Matthew for enlarging the tradition. Doctor Bruce maintains that "*παρουσία*" and "*συντέλεια τοῦ αἰῶνος*," meaning literally "presence" and "the completion of the age," are technical terms of the apostolic age for the second advent of Christ and the close of the present order of things, and in the Gospels they occur only in Matthew (Exp. Gk. Test., Vol. I, p. 289). This being the case we are somewhat justified, at least, in looking to Mark to give us the subject of the first part of the discourse. The destruction of the temple is the subject. It is a stirring matter, fraught with portentous meaning. The disciples want more light.

Jesus begins by warning against participation in any of the "volcanic outbursts of messianic fanaticism" which he could clearly foresee in the popular temper. His disciples are not to worry over wars and rumors of wars and when they hear of earthquakes, famine, and pestilence, for these are not the end, but only the beginning of the travail which they are to pass through. They are to be prepared for every sort of trial and tribulation, but in patience are to win their souls (Luke 21. 19), for "this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24. 14; Mark 13. 10). The destruction of Jerusalem is foretold in vivid terms. Foreign armies will be the agent and they will set up again the abomination of desolation in the temple, as Antiochus Epiphanes had done. (Spoken of in Daniel 11. 31.) Jesus tells them that their one thought in that day must be to flee to the mountains, and it will be woe unto any who are handicapped in their flight. Jerusalem shall be trodden down and the Gentiles shall have their day. Men shall long for "one of the days of the Son of man, and yet shall not see it" (Luke 17. 22). False Christs and prophets will rise up in the wilderness to lead the people, but they are not to follow them, for when the Son of man does come it will be as plain to them as a flash of lightning which "cometh forth from the east, and is seen even unto the west" (Matt. 24. 26, 27; Luke 17. 24). That this statement and the slightly different one in Luke were not intended as a description of physical events which shall attend his coming, but are rather symbolical of the vividness of the mani-

festation of the Kingdom when the Divine Spirit strikes upon the heart, as happened at Pentecost, is made evident by the preface to the passage in Luke. "Being asked of the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation." It is useless to search the sky or physical phenomena, or become agitated about a sign here or a sign there, "for lo, the kingdom of God is within you" (Luke 17. 20, 21).

Up to this point in the discourse there is nothing purely eschatological. Every statement may be applied to the subsequent destruction of Jerusalem. However, all three synoptists introduce passages here which are plainly designed to predict last things. Fearful signs shall appear in the heavens and the Son of man shall be seen coming on the clouds "with power and great glory" (Matt. 24. 29-33; Mark 13. 24-29; Luke 21. 25-31). Just as the rising of the sap and putting forth of leaves on the fig tree is evidence that summer is nigh, these signs shall be evidence that "He is nigh, even at the doors."

Then follow brief passages on the time of the Parousia and a comparison of the days of the Son of man with the days of Noah. Together with this material must be grouped the series of parables on the watchful and faithful servants, the ten virgins, the talents, and the judgment scene, all of which deal with the problems of preparation for the issue of the final judgment.

TIME OF THE PAROUSIA

The most difficult matter of interpretation is the time of the Parousia, and at this point there is evident confusion in the records. Matthew and Mark both introduce the Parousia passage with connectives indicating that it is to follow immediately upon the destruction of Jerusalem; "immediately after the tribulation of those days" in Matthew, and "in those days, after that tribulation" in Mark (Matt. 24. 29; Mark 13. 24). But the sentence which connects the two paragraphs in Luke is, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," thereby making room for the evangelization of all nations which, according to Matthew and Mark, will be accomplished

before the end. But over against this promise of Gentile evangelization is the further statement of all three writers that "This generation shall not pass away, till all these things be accomplished" (Matt. 24. 34; Mark 13. 30; Luke 21. 32). Further confusion is caused by what immediately follows, "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." It is possible that Jesus, himself, associated the prophecies concerning the destruction of the temple and the Parousia, but on that assumption these statements are impossible of understanding. It is more probable that there is an embarrassing compilation here on the part of those who reported him. On the one hand he is pointing out the imminence of judgment upon a sinful and adulterous generation, and the need for preparation to withstand the trials and tribulations that shall result. On the other hand he is emphasizing the fact that no one knoweth the time of the end. There is no need to worry about that, for there will be time for the preaching of the gospel to all the world, and it is the chief duty of his disciples to undertake that program. No doubt it was a wise provision for the future that Jesus did not make all of such matters more explicit. This very indefiniteness enabled the early Christians to persist in their faith and to change their interpretation of the matter after the Parousia was long delayed.

VARIOUS INTERPRETATIONS

(1) The belief that what we have here is very largely an interpolation of a Jewish or Jewish-Christian Apocalypse is coming to be the view of a great many New Testament scholars (Weizsacker, J. Weiss, Colani, Pfeiderer, Keim, Weiffenbach and Wendt are named and theories discussed by W. Adams Brown in *H. B. D.*, Vol. III, p. 676). The chief ground for this expedient is that these passages are so totally different as to be wholly irreconcilable with the spirit and content of the teachings of Jesus elsewhere. However, this procedure is too radical without more evidence than has yet been produced. Canon Grierson says, "It seems incredible that the evangelists should, by this sort of literary patchwork, have concocted a discourse so difficult for themselves and their readers

to understand. The undeniable difficulties of the passage lead us to think that Jesus spoke the words" (Hastings: *Dic. Christ and the Gospels*, Vol. II, p. 439).

(2) There are two schools which regard these words not only as authentic, but as being the chief key to the understanding of Jesus and his work. There is the eschatological school, which regards Jesus as an apocalyptist and his message as wholly eschatological in significance. The trial and struggle of the present order, according to their view of Jesus' teaching, is merely to discipline the saints for the next. The moral teaching is a passing phase, and, like repentance, is only a preparation for the kingdom of God, which is not ethical, but heavenly and transcendental. On this view, they hold that Jesus is a total stranger to the social and ethical aspirations of this age, living in a realm of thought we can neither share nor sympathize with. Closely allied in theory with this view, but leading to entirely different conclusions, is the uncritical belief that we have here a series of promises made by Jesus and all yet to be fulfilled. This is the teaching of chiliasm, adventism, millenarianism. Most systems of this nature involve a catastrophic end of this age and an intermediate kingdom, or millennium. There is no basis for the millennial doctrine in the words of Jesus, nor for the determinism upon which it is based. The growing faith in the evolutionary view of nature and history to-day is a serious obstacle to this view. Neither the first with its total repudiation of Jesus nor the latter with its total repudiation of the present order meets the facts or solves the difficulties involved.

(3) There is a considerable group who hold to the idea that these sayings of Jesus refer not to one but to several "comings," and in part at least they have already been fulfilled at Pentecost in the early rapture of the saints, the destruction of Jerusalem by the Romans, and many other historic events where the power and providence of God has been especially manifest. Dr. G. M'Hardy ably defends this view with this suggestion, "Probably in the consciousness of Jesus all his future comings were wrapped up, as in a seed, in the thought of his spiritual coming, his coming in the fullness of his spiritual life and power, as an effective and abiding force on the side of God, to act on the hearts and lives of

his faithful followers, and also on the general life of the world" (Hastings: *Dic. Christ and the Gospels*, Vol. I, p. 343).

(4) Others think that while the Master said some such things as this, yet he has been misunderstood and misreported in these passages. It is inevitable that he should be; every great teacher has been, and especially so when he used terms fraught with so much meaning in current thought. A view closely allied to this is that Jesus used the apocalyptic forms of speech, but put a new meaning into them. He fulfilled the apocalyptic hope just as he fulfilled the law in the Sermon on the Mount, by filling it full of his own kind of spiritual and ethical meaning (Rall: *Mod. Pre-millennialism and the Christian Hope*, pp. 57-61).

(5) A final view, and one that more nearly than any other meets the situation, is that Jesus entertained the hope, and at this conference on the Mount of Olives, as well as at several other times, gave expression to the anticipation of his return to personally direct his followers in the task of Kingdom building; but all matters as to how and when he left to the Father's will. He faced death and the problem of the perpetuity of his work with the fine self-confidence that the destruction of the body would not destroy him. That self-confidence is expressed in the hope and promise of these passages. The most significant thing about it all is the impact of that hope upon the little band of discouraged disciples.

The questions involved here cannot be settled by a mere appeal to textual criticism. They must be considered with a synoptic view of the theoretical factors involved, the psychological background of Jesus and his disciples, and the textual evidence. On the basis of this brief survey we find it impossible to classify Jesus as an apocalypticist. In his general character and work he stands closer to the prophets. Yet he was more than a prophet. He is the true synthesis of all that is best in the conflicting ideals of the old order. In him all the paradoxes of the religious mind are solved. He combined, at once, the social and ethical passion of the prophets, and the condemnation of the evil in the present order common to both, with the apocalypticist's sense of the individual's worth and his sublime optimism that ultimately God and righteousness will prevail.

THE DIVINE FATHERHOOD AND THE SACRED HOME

FRANCIS B. UPHAM

New York City

IT is no little thing for a man to believe in God, even the God of darkest heathenism, to accept as the Cause of all life—the First in the long line stretching back through the never-ending centuries—a Person, not a mote or mass of matter. It is a grandeur of conception that no interesting or apparently essential detail in deliberate confession of faith should ever assume to reach or rival. For its acceptance follows the most stupendous decision a thinking man can make. Alternatives are contrasted that determine destiny. Answers are given to the most fundamental and far-reaching questions. It is either Mind or Matter, either Powerful Personality or Impersonal Power, either the Living God or Inanimate Force. To decide for God is to accept intimate relationship with countless millions of inquiring souls, many of them far astray from Truth as we now see it, yet called to be saints—of whom this world was not worthy, their petty differences in creed or conduct not to be compared with the one great point of agreement, the recognition of a personal God—the settled belief that “In the beginning God created the heavens and the earth.” Spiritualism, in the best use of the word, is ever to be contrasted with Materialism and, at times, this is the only contrast worth the making.

Surely, this may be said concerning one's belief in the God revealed by Jesus of Nazareth. It is no little thing to go forward with him from the crude position taken by the heathen in his blindness bowing down to wood and stone to the cross-crowned hill of Calvary; to accept the God who notes the fall of a sparrow and feeds the young ravens who cry to him for their food, rather than the God “who turneth men to destruction”; to listen in the storms of life when wreck and ruin are seen on every hand for the still small voice rather than for the shriek of the tumult or the tempest. It is a long journey from Mount Olympus to Galilee.

Nor is it a matter of small importance for one to center his thought with anything of intensity and strength on the distinctive note sounded by Jesus of Nazareth in his revelation of the name of God, to accept as the supreme word of his inspired teaching the statement that God is a Father to be loved and not feared, to be known and not misunderstood, to be the center of one's spontaneous affection rather than one's formal adoration. It is no little thing to know God when one sees him, to love him when seen, and to be able to tell others who he is.

Therefore there has been much of preparation before the lesson could be taught—centuries of training that men might see the truth when it was presented and understand its far-reaching implications. Reverently, one might say, the work of God was twofold: to reveal to man in clearest and most convincing form who God was, his heart and hope, his sacred purpose and desire; and to prepare men to be able to receive that revelation when given, to interpret it and to admit its worth. To do either task—if such a term may be used—required time, as he knows time to whom “a thousand years” are but yesterday when it is past. In more senses than one there must be the reaching of the “fullness of time” before there could be the granting of the fullness of revelation.

For the fact granted through revelation is not solely to be received—it is also to be interpreted, to be used as suggestion of other truth not definitely declared, to be handled as seed may be handled in the furrows of a fertile field. “I have many things to say unto you,” said Christ on the night of his betrayal—“many things to say, but ye cannot bear them now.” It is difficult to believe that through these centuries of tutelage by the Holy Spirit, whose purpose is to guide men into all truth, some if not many of these words have not been spoken. He who contends for the silence of Christ through a score of centuries—the silence concerning fact not spoken in the hearing of the Chosen Twelve—has a more difficult position to maintain than he who believes that the silence has been broken. It is difficult to deny that the voice of the people is the voice of God. Yet there must be some standard of interpreta-

tion—some method by which serious men may test truth, may “try the spirits,” if you will, “to see whether they be of God or not.”

Man must be made ready not only to know and appreciate who God is and what God does, but also to know what he would do under conditions not named and, it may be, never met before. Man must be empowered to declare with conviction and reverence his interpretation of the thought of God in many a crisis not clearly typified or preceded in the sacred Scripture.

For life, as we know, is made up of moments of dense uncertainty. Experience offers no guide; advice of friends is shallow or prejudiced; the written Word of God either not clear, or not clearly read, or applicable to conditions that do not now control. Some of the sacred promises that we gladly repeat seem to have been limited to other days and to have concerned men struggling with temptations or trials not like our own; some of the warnings we even now tremble to hear and many of the more or less minute regulations of former days which we still accept seem also to have been limited. To say, then, what is right at some critical moment in a complex life—to prove to one's satisfaction what is the will of God—is no slight task.

Therefore, through the ages God has been making the home—man's home here, not the mansions above that were still incomplete when Christ returned to the Father (“I am going to prepare a place for you,” said he to the twelve in the night of his betrayal)—God through the ages has been building a sacred institution where training could be given, qualifying man to understand the meaning of the name of God when once it was fully revealed.

In every true sense of the word there has been through the ages the “ascent of man.” The revelation God purposed to give of his own character could not be committed to men who either would not receive it or receiving would not recognize its worth, or receiving and recognizing would not reach through it to revelations implied though not included in its definite statement. Man must be prepared to read not only all that is clearly stated in the definite word spoken, but also all that seems inevitable in the logi-

cal development of that word. "If it were not so," said Christ in the upper room to his disciples, "I would have told you." The great revelations of God are to be studied not only that we may find out what they say, but also that we may discover what they suggest and what they do not say. We are to read most fully between the lines. "Silence is vocal if we listen well."

Yes, it is no little thing to be able to understand a definite statement concerning the Fatherhood of God. It is surely no little thing to be able to understand much that is implied in that statement—though it may be not directly suggested in word or deed by God himself. "Didn't I tell you that there ought to be such a God as that?" said a Chinese peasant to a humble companion standing by her side listening to a missionary of the Cross as he told the story of God as revealed in Jesus Christ—"didn't I tell you there ought to be such a God?" Where did the woman get such a daring idea? Where did she learn that she could weigh evidence concerning the worth of God Almighty? Where did she find her standard by which to measure limitless merit or mercy? In her home—yes, in a home saddened by the shadows of heathenism, in a home frowned upon by the hideous idol before which she bows in fear. In very truth, "a little child has been leading" and ever will lead—and if followed will show the way to God our Father.

The family, therefore, must be viewed with reverence; the home can no more be disturbed with impunity than the altar of God. It has taken too many centuries of unadvertising patience and sacrifice; too many ages of agony and heart-breaking separation; too many lessons repeated, rehearsed and painstakingly reviewed, for man to let the home go or to endanger the worth of the lessons we are taught in its inner circle. If the final word concerning God—the word spoken by his Son—is to be kept for all time where men may read it, the foundation on which that word may rest for its interpretation and sacred suggestion must also be kept.

The home, from such a point of view, takes a more important place than even the church—for it precedes the church, makes it

possible, gives to it its charm and claim. Without the family altar—no matter what its simplicity—there would never be the chapel, the church or the great cathedral. So with the Book—"The Book divine by inspiration given"—the home is to be preferred before it—if one is so sadly situated as to be compelled to make a choice. In the home I am taught, for example, before I lisp my first petition to God, my undying obligation to my mother; in the Book—even in the words of Jesus Christ—I am told that no man who does not "hate" his mother can be worthy of him! Immediately lesson is contrasted with lesson—the lesson learned in the simplicities of childhood with the lesson learned in the stress of Christian discipleship—and this later lesson discarded. No, not discarded, but discounted. We say that Christ never said such a word, or that we have not quoted it correctly, or that we have not done justice in our crude literalism of the West to the place of extravagant imagery in the spontaneous, exuberant language of the East—yes, even in the language of Jesus Christ. We say that the evangelist did not hear so clearly as he would, that he made mistakes—rather than admit that the Son of Mary forgot the fundamental lesson each one of us learns at his mother's knee. The fact that we are never compelled to work out such dilemmas to a conclusion, that we are never forced to balance such alternatives, should not blind us to the vision of the choice we would make if stern compulsion required us to go the extreme.

Indeed, to carry out this idea of the balancing of evidence one could readily maintain that promises recorded with distinct definiteness in the Word of God are at times a hindrance to faith rather than a help. They put a word in the place of the Person who speaks the word. They put a Book in the place to be held by the Spirit of God, who is never far away. They make faith to rest on such evidence as might be accepted by one's reason, not on such consciousness as comes from personal communion with God. They suggest shrewd sagacity on the part of the believer who accepts them, not that sacred abandon that friend may know in his reliance on friend. Let us suppose, to adapt an illustration, that the children of a loving and generous father while traveling

in the Far East are overcome in some wild mountain pass and are taken prisoners by brigands. They are carried away to some wild and inaccessible village. With difficulty word is gotten through to the father telling him of their sad plight and asking for money sufficient to purchase their ransom. Under these conditions would the children look through the many letters they had received from home during their travels to see if there were a definite promise that would cover their case? Would they say that somewhere in the threescore or more of recent letters from their father they might find some distinct pledge that would give them reason to hope for help? Would they not rather resent such seeking for petty exactness and say that they would rely on their father as they knew him rather than on some definite word that might seem to be adapted to their condition? Would they not be lacking in faith in their father if they awaited some evidence in written form that he would come to aid them in their need? Did not Christ say to his disciples, "Believe me, or else believe me for the work's sake"? Can we not see that the man who says that he does not find a promise to cover his case yet nevertheless trusts God to aid him, shows more faith in God than the man who backs up every word he dares to speak by reference to chapter and verse?

So—*emphatically so*—with the authority of the study or classroom of the theologian. It is for the student to group into a system that may stand a test all that serious men have said of God. It is for him to venture some interpretation of well attested facts—a cross on a hill outside a city's wall, an empty tomb, a conquering Galilean peasant, signs and symbols that make their mark on every page of history—it is for him to sit at his desk and think some sacred problem through, or to stand before his disciples and convince them of the truth of his contention—but not to distrust or disturb the facts we learned before we left the shelter of the home—or the lessons our children teach us in sacred privacies where God alone may enter.

Not many centuries ago not even the saints could go that far, to say nothing of the slavish sinners whose aspirations were soiled by their selfishness. Abraham, though father of the faithful, re-

vealed not only his supreme loyalty to God when bidden to offer up Isaac, but also his crucial unreadiness to know God in his fullness. To him could never have been committed the message found in the supreme revelation of Jesus Christ—never without deadly disaster to the truth it contained—for had the sacrifice that Abraham intended been completed on Mount Moriah, God could never have been presented by him to those who followed him as a Father to be loved or honored. No man to-day in the light of Christ's revelation would dare say that God the Father could ask such a sacrifice as Abraham believed to be exacted of him—no matter what may be his conception of inspiration or infallibility—or if he dared to say it would linger to meet the consequences of such reckless profanity. No blatant blasphemer, fluent in the rugged speech of his forceful ancestors, could more emphatically "take the name of God in vain."

It was with full recognition of this truth, the fact to be disclosed only when it could be interpreted correctly, that Jesus Christ was willing to trust man with the last word to be spoken concerning the name of God. He had openly stated that he would give to his disciples only such truth as "they were able to bear." Possibly he had been led to this confidence by his knowledge of the standard accepted by the homes he knew—by his knowledge of what men thought when they heard the sacred words spoken that stand for the purest and best of human relationships. Possibly the dealings of Joseph in his humble home in Nazareth as the blessed Son of Mary increased in wisdom and knowledge had something to do with our Lord's belief in man's readiness to interpret correctly the name of God.

Whatever the source of the confidence of Christ in the hearts of the men whom he knew and the countless class they represent, he had it. "What man is there of you," said he to a group of average disciples—yes, to men who had not yet become disciples—"What man is there of you of whom if his son ask bread, would give him a stone, or if he asked a fish would give him a serpent? How much more will your Father which is in heaven give the Holy Spirit to them who ask him?" By his failure to pause for an

answer to the specific question and all that it implied, by his apparent confidence that every one of the group that heard him speak would have but one reply, by his readiness to accept the decision of saint or sinner, Pharisee or publican, he showed his supreme reliance on man at his best and his belief that man may judge of the heart and hope of God by reading the secrets of his own heart.

Of course such a contention should not be carried too far. Man may dare to dream that he can name the motive of his Father in heaven—because he is his Father; he may not, however, presume to know how that motive may be expressed or what measures are to be taken by him who would make “all things work together for good to them who love God.” He will ever “see as through a glass darkly,” yet he may be convinced that “behind the dim unknown standeth God within the shadow keeping watch above his own.” The contention may not be carried too far, yet it must be carried beyond the reach of formal creed or definite confession of faith. Man cannot be trained in the language of the home, in the knowledge of standards imperative in his own conduct with his children—standards that he can no more disavow or discredit than he can disavow the standards of common bodily health or moral decency—without using that language and applying those standards when familiar ideas are suggested. If Jesus Christ did not intend man to think of God from the standpoint of most sacred, though simple, experience, as well as from the standpoint of lofty revelation, he would not have used terms that for the best of us have but one meaning and many sacred implications.

Therefore, the highest truths concerning God have never been quite safe in the hands of some who aspire to lead, who complacently and sincerely think that they are the chosen ministers of God—in the hands of monks or ascetics, for example. Their lives are not normal, their experience not that common to man as God himself sees man, their standards not those accepted by Him who permits even the humblest of us to measure the motive of God. For such men it is not the lack of loyalty or intense inclination; 'tis clear inability that disqualifies them. They are no more

enabled to pass judgment on the deeds or desires of God than they would be able to run a race with any certainty of success without the laying aside of every weight that might easily "beset" them. It is for this reason that modernism finds fault with some of the encrusted creeds of the centuries. They are the sincere expression of noble men concerning whose devotion to Christ no word of hostile criticism can be spoken, yet they are not the expression of men living the life God would have them live before he would entrust to them the final revelation of himself. Many of them knew absolutely nothing of home as man should know it—neither blessed by memories of their early years nor strengthened and secured by the normal experiences of maturity or old age. Monastic monotony and dusty, dreary unreality furnish no background on which to paint a picture of God. The laughter of little children, the songs and shouts of youth, the love of a noble woman given to man by God to love and to cherish—these were not known by saints who dared to tell men what they should know of God. "If they love not those whom they have seen," said the "Beloved Disciple" when thinking of men equally sadly deficient, "how can they love God, whom they have not seen?" John's great principle controls no matter who may be tested by it—and under its testing a loveless life is revealed as a sadly limited one. This may explain much of the perplexing severity one sees in the creeds of former days, for severity jostled the men who wrote them at every turn of the way. The path over which they daily trod never blossomed with the flowers of God's planting; the walls on which they ever looked were never brightened by God's sunlight; the silences that oppressed them were never broken by the cry of a child or the lullaby of a mother. Not knowing the heart of normal man, they could not know the heart of God.

Nor can theology be any safer in the hands of the dreamy mystics. They roam the fields of God and commune with every flower they see, find sermons in stones, books in the running brooks, good in everything; stumble over pebbles at their feet because they see only the hills on the horizon; never reach practical conclusions of the simplest nature, rarely speak in prose, understand not the

language of the average man, would not know temptation if they met it nor virtue without its conventional dress, long for the past or dream of the future and squander the sacred moments of the day God gives them. They cannot write a creed for me, nor for the men I represent. Temptation is too present, sin too much of an assertive fact, "The world is too much with us" late and soon, getting and spending we lay waste our powers; there are other things than sermons to be found in the stones, other notes than those of song to be heard arising from the "mud and scum of things." The mystics have their place—"verily they have their reward"—yet they cannot write a creed that will stand the test of prosaic piety.

Nor can legalism—any conception of truth that is centered in government, whether it be on a throne or in a court of justice—legalism cannot give a true conception of God. It is too much interested in precedent, too dependent on definite statement, too assured of its own importance. It knows little of the spirit of a law, it loves the letter. Too frequently it "tithes mint, anise and cummin but omits the weightier matters of the law—mercy, justice, and truth." It has place for inexorable logic; it never fails in an argument; it is perfect in its systematic arrangement of accepted fact and accredited theory. It has a most carefully graduated scale of punishments and rewards, of sins that are venial and sins that are unpardonable. It is the joy of the mathematician; it delights in the measured tread of the conquering army of God. It meets the need of Jephthah, unwaveringly loyal to a reckless oath; it has no attraction for David, heart-broken at the news of the death of Absalom. It gives strength to the epistles of Paul; the absence of it lends undying charm to the psalms of David, and to the stories of supreme forgiveness ever to be told of great David's greater Son. "If you could have your boy back with you for five minutes," said a friend to a noble woman in her grief, in a story the source of which I cannot recall, "if the doors of the other world could open and he could return to you, in what form would you have him come? What five minutes in his life as you treasure it, would you have him reproduce? Would you see him again as you saw him on his Commencement Day moving forward to re-

ceive the honors that he had merited after a wonderful life in his old college home? Would you see him at the head of his regiment leading his men to victory?" "No, no," said the mother. "If I could have my boy back again for only five minutes and had to choose what blessed period of priceless memory I could refresh, I would want to see him as once he was when he came rushing into my arms, a poor little dirty boy with his face begrimed by his tears, his clothing torn, his curly head matted and moistened under the suns of a sultry summer day—I'd like to see him as he threw himself into my arms and sobbed out his cry for forgiveness." For such a picture the legalist has no place.

In all fairness, as I have said, this respect for the sacred intuitions and impulses of a father's heart is not to be carried too far. Man's truest nature is not to be the standard by which the deeds of God are to be determined, though it may be used to determine God's desire. There must ever be abundant space granted authority that comes well attested, ever the acceptance of the experience of men inspired of God who spoke as the Holy Spirit moved them, ever, most emphatically, the readiness to accept the control of Jesus Christ in matters where he has clearly expressed his will or given his judgment. There must ever be all of this, and more—yet there must ever also be confidence in one's own unavoidable conclusions from divinely enforced premises. No son of a noble father and father of honorable sons can turn to God with the words which Jesus Christ teaches man to use without having a larger Book from which to read than the written Book of Sacred Scriptures. There will be abundant space for every page in the written word of God and for every tenet of the tested faith of the church; there will be all of this and more—and yet at the very basis of one's thinking there must be the inclination to accept the fact of God, the response to his claim and control as well as the capacity to understand his meaning; there must be ability to find wisdom and worth in the words that present him, as well as character sufficient to lead one to accept him; there must be much of serious preparation stretching back through the ages before one can read to any profit the written page, listen to the law of Moses or logic of Paul, or even the priceless promise of Jesus of Nazareth.

DOES RELIGION NEED TO DECAY?

CARL KNUDSEN

Brockton, Mass.

ONE of the most arresting series of articles that has appeared in the *METHODIST REVIEW* in recent years is that by Dr. George Croft Cell of Boston University on "The Decay of Religion" in the first three issues of 1924. Here the author indicated the relationship between Protestantism and the spirit of Capitalistic Acquisition, and stressed the fact that John Calvin and the pietists of the type of Tauler, the German mystic, placed vocational zeal within the category of religious imperatives, and thus gave a mighty impetus to materialistic expansion wherever their influence was felt. John Wesley, who was largely influenced by Moravian pietists, was notably effective in introducing this ideal of vocational efficiency into his religious passion. This gave rise to the great enigma which beset him all the days of his eventful career.

THE WESLEYAN ENIGMA

The nature of this enigma is not hard to understand. The congregations of John Wesley were told that idleness is equal to murder in the sight of God, and so they produced surplus values to the limit of their capacity. They were also urged to refrain from "all worldly amusements that cannot be taken in the name of the Lord Jesus," and were told very explicitly to avoid the wearing of jewelry, silks, and the expenditure of any money for unnecessary causes. This severe economy, combined with their religious industry, led to a conservation of surplus values which they produced, and hence to their rapid enrichment. This of course was an undesirable result for John Wesley. In his sermon on "The Danger of Riches" he made it clear that wealth was extremely detrimental to a vigorous religious life. Since he steadfastly insisted that riches were incompatible with the spiritual life, "an irrepressible conflict, a perpetual struggle between the spirit of Christ and the

spirit of the world, between true Christianity and property, between the gospel and secularism" was inevitable in the mind of Wesley. (Quotation from Doctor Cell's article.)

WESLEY'S SOLUTION

The only solution which Wesley offered to this problem was that of liberality in giving to charity. "I do not say be a good Jew, giving a tenth of what you possess. I do not say be a good Pharisee, giving a fifth of your substance. I dare not advise you to give half of what you have, nor three quarters, but all," he declared in his ninety-second sermon. It is a matter of common knowledge to every devotee of the great founder of Methodism that he practiced very literally this admonition. He earned thousands of pounds by his publications, and gave every shilling above his actual living expenses away to charity. But his solution has by no means proved adequate. Doctor Cell opened the question in a stimulating way as to the solution for the Wesleyan enigma. Forcefully he stated the paradox that religion produces wealth and wealth destroys religion. But he offered no definite remedy. It should be an interesting question for us to consider. For it is apparent that the cross-word puzzle was not peculiar to the days of Wesley. It confronts America to-day.

AMERICA'S PROBLEM

Our rapid accumulation of wealth has led to a concentration of money and power in the hands of the few, and has permitted the rise of an industrial autocracy threatening the liberties of millions of men. This evil has also resulted in the monopolization of the organs of public opinion, such as the radio, press and college. Political democracy has in some instances become only nominal. Huge subscriptions to certain political party campaign budgets by financial lords of our republic are indicative of the tremendous power that accrues to the beneficiaries of our economic system. It is practically within their power to control the instruments of public instruction, so that political opinion is of their own making. The one-sidedness of the arguments in the recent child-labor agita-

tion in Massachusetts is illustrative. What was harder to find than an article in favor of the measure in our newspapers? And who heard the affirmative presented over the radio?

That the huge concentration of wealth which is no doubt the result of religious foundations is tending to destroy the very creator that gave it birth—the Christian religion and the Christian civilization—is evident when we consider the fact that from the years 1916 to 1922 there were strikes to the average number of about 3,200 per year involving 1,600,000 men. (The figures are from the American Labor Year Book, 1923.) This hostility between huge groups of men is not only a symbol of industrial war—the antithesis of the Christian spirit—but of social unrest which is a cancer in the life of the body politic. The autocracy, which the accumulation of capital permits under extreme circumstances, is astonishing to those who are accustomed to thinking of America as the “land of the brave and the home of the free.” In “company towns,” for instance, it is common for employers to own every inch of real estate, every home, store, bank, and to control the newspapers and even the churches. John A. Fitch¹ tells us that in some cases such firms prohibit their tenants—all their employees—from leaving the community without a pass from the office. Company officers, fully armed, patrol the premises and allow nobody in the vicinity whom they suspect as labor agitators.

The situation comes very close to the problem of Wesley when we discover that, like Frankenstein devouring his own creator, the Methodist Episcopal Church finds itself in the clutches of the capitalistic monster which it has helped to create. At the 1923 meeting of the Pittsburgh Conference the District Superintendent of the Blairsville District said: “I have met with a strange and not uncommon opposition from certain great coal companies that to me is ominous. When attempting to secure title to certain plots of ground for building churches we have found it impossible to do so. The deeds not only recite the dimensions of the lots—but proceed to dictate what *shall be preached and what is prohibited upon the property*, with the penalty of forfeiture in case of any

¹*Causes of Industrial Unrest*. Pp. 190-226.

transgression of the conditions. In other words, our preachers are to be muzzled." In one case a preacher refused to conform to company instructions. His support was withdrawn, a new preacher secured and placed in a better parsonage at a higher salary. He now plans his church programs in cooperation with the company officials. Over half his expenses are paid by the firm, and no other minister or church is permitted on the premises. The "premises" include the town.

That this strangle hold of concentrated wealth on helpless workmen as well as on entire communities has the support of statutes and court rulings is even more startling. It is the opinion of Professor Watkins of the University of Illinois that: "American courts have been condemned as individualistic rather than social, practicing property rights rather than personal rights, and exaggerating private right at the expense of public right and welfare." Professor Watkins has the ruling of at least one court to substantiate his opinion. The opinion of Justice James C. Van Sieten of the Supreme Court in Brooklyn was recently rendered as follows: "The courts must stand at all times as the representatives of capital, of captains of industry devoted to the principles of individual initiative, protect property and persons from violence and destruction, strongly opposed to all schemes for the nationalization of industry." Sherwood Eddy, from whose book *The New World of Labor* these statements are taken, has done a great service to this field of thought.

The decay of religion, therefore, has become an acute problem in America. The results of unrestrained and ostensibly God-blessed concentration of financial power, with the rumblings of social revolt which accompany it, is to bring consternation to many thinkers as to the stability of our social structure. Jerome Dowd, writing in the *American Journal of Sociology*, recently voiced the thoughts of many, when he said: "Before the smoke of battle of the World War had quite cleared away, we see the horizon in every direction ablaze with another revolution of far greater extent and importance. . . . It is a revolution in the direction of democracy in industry; and it will go on, like the political revolution of the past,

in spite of all opposition until it is everywhere an accomplished fact. The peace of the world will now hinge upon the attitude which the capitalists and all enlightened citizens will manifest toward this new revolution. This attitude will determine whether it shall move peaceably, or become a blaze as in Russia."

THE PROPOSED SOLUTION

Just as John Wesley urged charity—a Christian principle—as an antidote to the disastrous results of the accumulation of wealth, so would we propose the application of a Christian principle to the modern conditions. We would not suggest charity because this is most often a violation of a salient tenet of the Christ-like spirit—the recognition of the sanctity of personality. We would propose, instead, the application of Christian idealism in the management of industry. This would involve the inculcation of the ideal of service rather than that of profits as the dominating motive.

The greatest hope of the materialization of this ideal is the fact that already the movement of industrial democracy is identified with religion. James Myers in his *Representative Government in Industry* declares that the modern movement toward democracy in industry is due to three causes: "the war, labor unions, and the social gospel." "It takes the power of one religion to break another," we often heard in Doctor Cell's class lectures. Likewise, it will take the power of a religious incentive in one phase of industry to break, or at least to thwart, the destructive effects of the religious incentive in a preceding stage. If it took a religious incentive to bring the industrial revolution and the present accumulation of wealth into being, it will take a religious power to furnish the corrective to its devastating consequences. We insist that this can be done. Christian idealism in industry will mean a shift from autocracy to democracy, in methods and in motives. Just as the dynamic of Christianity gave rise to a new evaluation of the individual, and ultimately to the doctrine, "No taxation without representation," so the same force is finding its way into industry and establishing the principle that taxation of labor with-

out representation is tyranny and must be destroyed. It is un-Christian that a meeting of stockholders in Boston should declare a thirty per cent wage cut at an evening session which would apply to 200,000 workmen in Gary, Indiana. The next morning these workmen would order less milk, less food, less coal! And all this because of the decision of a group of coupon-clippers in Boston!

CONSECRATED INTELLIGENCE

Yes, modern sins are not the kind that can be stamped out in one explosive religious "experience," as priceless as that experience should be. It takes the spirit of John the Baptist to tackle our modern home-grown sins. But it takes, in addition, consecrated intelligence, for present day crimes are subtle; they are covered with a whole texture of hypocrisy that only the wide-awake and vigilant can detect. In the old days the thieves wore red handkerchiefs and carried guns; the slave drivers carried whips and growled at their victims; the murderers were long-whiskered and low-browed and used knives and bludgeons; the white-slavers worked in the dark, and bore every mark of the underworld. It was easy to identify, to attack, and to shame them. The nine rabs of the world would be waiting for you when you brought them to justice. But to-day the thieves, murderers, adulterers, and slave drivers wear white collars; they live respectably in their communities; some contribute to churches; their neighbors know them as good husbands and good citizens. They are often eulogized because they have never been known to smoke, swear, or beat their wives. Nevertheless, they are living on the blood of children, for their dividends are earned by little hands that should be coddling dolls and building mud houses. They are responsible for the blasted virtue of thousands, for ten-dollar-a-week girls are told that they should seek the companionship of "generous gentleman friends," when they complain of their wages. They are guilty of murder in the first degree, for with deliberate intent they maintain conditions that bring their fellow men to early graves. A missionary in China writes that she is awakened early in the morning by the cries of infants under twelve years of age going to the cotton

mills to work. The plants are owned by "foreigners," mostly British and American. The children work fourteen hours a day for an American dime. No wonder the managers report to the American stockholders that "due to cheap labor we can guarantee you substantial profits." We speak with language of horror at the infant-killer, King Herod. But here is murder more blood-curdling and less excusable. The call to-day is for men who can see sin in its modern forms, call it sin, and attack it with all the fiery indignation that their souls can command. What if the sinners are coupon-holders who live on Fifth Avenue or Beacon Street, and who, because of their attendance upon divine services and their contributions to libraries and swimming pools, are hailed as public benefactors? We need a few Christians like Henry Cabot of Boston, who in 1911 found that his money was invested in stock where boys and men worked eighty-four hours a week and twenty-four hours at a stretch every fortnight. He withdrew his money and started a campaign of publicity which at least contributed to the downfall of the twelve-hour day in the steel industry. Or men like another investor who found that workmen were being poisoned by lead in suffocating rooms when zinc could be used just as well for a few more cents. He threatened to withdraw all his stock, and let the world know why, if the company did not quit poisoning men for dividend's sake; his results were instantaneous, when it was found that he meant business! Yes, it is possible to loosen thunderbolts against modern evil even if it is well camouflaged under a maze of intricacies. But the acid, penetrative, invincible, conscience-disturbing power of the gospel must be requisitioned. It is the only force under heaven that can create the social conscience, the public opinion strong enough to make these clever murderers feel like old-fashioned criminals. A business man at a hundredth anniversary of a Methodist church recently told the four ministers present that "the world is heart-hungry for the old-time simple gospel of Jesus Christ—the kind that appeals to the heart. The social gospel, so called, does not satisfy." We can well understand why it should not satisfy. When a shoe pinches it rarely ever satisfies the customer.

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RELIGION AND ECONOMICS

The overthrow of industrial autocracy will be accomplished indirectly by the force of religion in so far as religion is responsible for the world sweep of democracy. But the church already has powerful allies in economic theories which are becoming a part of the accepted viewpoint of a large and influential group of thinkers. Thus we hear less and less of the sanctity of private rights, or the sacredness of property, and more and more about the responsibilities of the private citizen and the property holder. A Columbia University professor, E. R. A. Seligman, for instance, says: "The justification of private property is in its social utility and the extent of private property rights must always be limited by their social consequences. . . ." And again: "The right of property is a privilege conferred upon individuals by society. At the present stage of evolution in human nature private property constitutes the chief incentive to better and greater production. *But when the reason for the rule fails the rule will fail.*" We take the words from his *Principles of Economics*, p. 131.

Professor A. D. Lindsay of Oxford is a little more advanced in his statement: "Private property, then, may be justified if it is based on use. Those things are rightly privately owned which are necessarily privately owned, and *only so far as they are so used.*" More statements of equal importance may be taken from the valuable work from which these words are extracted: *Private Property: Its Duties and Rights*.

A TYPICAL PLANT

After surveying reports on experiments in industrial democracy from more than two hundred American firms we offer a typical scheme of industrial organization based on Christian idealism. It is somewhat of a composite formed from the most successful experiments studied. The hypothetical plant would work approximately as follows: Profits would be divided equally among the stockholders and the workers, on the theory that investment of life is as deserving of reward as the investment of wealth, if not more. A board of arbitration consisting of representatives of the

workmen, democratically elected, would adjust all disputes with the management. The chairman would be an outsider of training, especially in the fields of economics and social psychology. The board of directors would consist partly of workmen elected by the entire body to represent them in the vital matters that come up for discussion and solution. This would eliminate secrecy with all the unfortunate suspicion which it brings. A sinking fund would be laid aside to provide against unemployment, just as it is now laid aside in many firms to protect the stockholders against periods of depression. The workmen would be empowered to dismiss by vote any foreman who seemed unsatisfactory. They would be sufficiently interested in the success of their firm to seek efficiency and could be safely trusted to use good judgment. It is not necessary to have an irritating autocratic foreman in charge. Filene's in Boston practice this principle with amazing success. Here the workmen even elect two delegates to the board of directors, and, according to Mr. Filene, have never failed to show good administrative judgment in their selections, always choosing men of some executive ability. These are the high points in industrial democracy. They meet the most urgent demands of Christian ethics in industry—a recognition of the value of personality, an equitable opportunity for self-expression, and a substitution of the principle of cooperation for that of economic force in the settlement of differences.

Industrial democracy linked with the Holy Spirit of Christianity will remove the causes of industrial unrest, for it will make for perfect frankness between employer and employee; it will develop a better citizenry, for the creative instinct will be encouraged in cooperating workmen; it will make for a better business system, since a great cause for business upheavals and disasters is the uncertainty due to labor difficulties; it will prevent the decay of religion through the acquisition of property, for business and industry will be classed with the healing, teaching, and preaching professions as being motivated by the ideal of service instead of the sordid motive of profit. Fosdick specifies that he will not accept more than \$5,000 a year because any more is superfluous to efficient

living. Gordon, it is said, receives his \$100,000 from a will but turns \$90,000 back to missions. Is it too much to hope that when Christ enters business men will say: "Above a livelihood we decline further compensation. We, like doctors, missionaries, teachers, preachers, are here to serve humanity. The crown of service is our most coveted compensation. Further profits will be eliminated either by a reduced price to consumers or by higher wages to workers"?

Dr. David D. Vaughan of Boston University explains that John the Baptist "preached his head off." The ideal of industrial democracy is the kind of an objective that will call for men who are willing to "preach their heads off," ecclesiastically, politically, socially. For the leaders of industry who sit comfortably in their pews, and pay rich tithes from illegitimate profits, must be taught the tremendous implications of the social gospel. At the risk of subscriptions, however large, we must preach a gospel so complete and so unmistakable that religion will never again stand in peril of decay at the hands of those whose prosperity it fosters. If chaplains should resign from the army in protest against Defense Test Day, the chaplains of the rich should be willing to resign, if necessary, rather than to approve by silence the most deadly and most subtle of modern sins. Industrial autocracy must be destroyed, and in its place must rise a Christian democracy, operating both in politics and in industry, and dominated by the social vision of the Man of Galilee.

KRISHNA AND CHRIST

A CRITICAL ESTIMATE OF THEIR MESSAGES

R. C. ADHICARY

Calcutta, India

A CRITICAL estimate of the messages of Krishna and Christ placed side by side from the standpoint of a man who may not believe in the divinity of either the one or the other but who regards them both as great human teachers, is still a desideratum. This will not, I believe, wound the feelings of either the Hindus or of the Christians because both the prophet of Judea and the prophet of India claim to be first men and then Gods: they were Mangods.

On an impartial survey of the historical, political and social antecedents of the advent of Krishna and Christ we find that in both cases there are remarkable points of resemblance, and the problems which presented themselves for solution before these great moral teachers were almost identically of the same nature. Krishna found himself born in a soil steeped in paradoxes, idolatry of the grossest type existing side by side with abstract philosophy, grand theories of life with vile practices staring them in the face, a land beset with sin of narrowness, racial prejudice, social injustice, ridden with priest, tortured by civil wars, he found man enslaved, God degraded, religion abused, and philosophy prostituted in the service of priestcraft. The problems before him were very complex and confounding. How to unite these different types of thought? How to unite these warring ideals? How to give man a proper idea of his dignity and a sound conception of duty and a satisfactory social system? With the superhuman intellectual gift that he undoubtedly possessed, he realized that the best way to solve all these problems was to give them a satisfactory synthesis of existing types of thoughts presented in a workable and intelligible shape, which will bring about a theoretical and cultural union of all the peoples of the land—a union which is the parent of all other types of unions.

The environment of this antecedent of Christ was almost

precisely similar. He was born in a generation fallen away from God, given to vileness and sin, following the letter and not the spirit of the Prophets, in a country politically dependent and subject to all manner of persecutions and in an atmosphere altogether unfavorable to the growth of a moral life. Wherever he turned his eyes he found a reign of mechanism, ritualism, ceremonialism, a domain of priestcraft, a veritable rule of Satan. The problems that presented themselves to him were: How to set man free, both inwardly and outwardly? How to transform and elevate his existing notions of God, ideas of duty, conceptions of life? How to bring him in thorough and living union with God? How to purge man of his narrowness, bigotry, and sin?

Each of these great moral reformers approached the problems in their own characteristic way. Krishna was a thoroughly trained metaphysician and logician with a wide command over the whole range of available literature in his generation, pre-eminently gifted with insight into human nature and a foresight into the distant future, and possessed of that supreme quality of mind which must, in our modern phraseology, be termed diplomatic wit. Krishna was primarily a political diplomat and secondarily everything else. Although throughout the pages of the grand manual of his teachings, the Geeta, which is justly regarded as the quintessence of India's wisdom, we find great systems of philosophy wonderfully summarized in a few verses, great logical acumen and dialectic ability displayed, and a gigantic attempt towards bringing about a synthesis of metaphysics and mythology, philosophy and popular cults, high idealism in theory and worldliness in practice made with a great amount of success but with a lack of consistency in thought, the generations for which the messages of Krishna were intended felt convinced of their correctness, chose to follow them, and enthroned the preacher as a god. It will be no exaggeration to say that even to-day the whole of the Hindu population in India are in practice, though not always in theory, consciously or unconsciously followers of Krishna, irrespective of their technical creeds, such as Vaisnavism, Saivism, or Jainism.

Krishna's messages are preeminently for the world and for the genuine beings of flesh and blood. He condemns with equal emphasis the exclusive and one-sided acceptance of idealistic teaching of Vedanta, which regards the whole world to be unreal and illusory, a belief which is born of ignorance, delusion, and materialism, which is content with a mechanical theory of life and a gross materialism in practice. He condemns severely Stoical asceticism. He regards the world to be real, man to be a necessary agent in the realization of the world-process, having a definite, concrete set of duties to discharge, any neglect of which is morally perilous. God is an embodiment of all attributes, a concrete combination of the good, the true, and the beautiful, at once transcendent and immanent, an infinite, omnipotent and omniscient personality. Man's duty to the world and to God through the world is to play his part worthily and well and thereby gain his salvation from the sorrows and sufferings of life, not in utter extinction, as Buddhism teaches, not in immersion of individuality in the Real, as the Vedanta would have it, but in separate individual and concrete existences as favorites of God leading a better, higher and nobler life than on earth.

Man must begin with the purification of the self as necessary preliminary—purification brought about by the suppression of his lower self, by the control of his passions, because out of this all evils spring, as he says toward the end of the second chapter of the Geeta:

Be solely devoted to Myself after bringing them (passions) under control.

Because he alone can be said to be a man of real knowledge who has all his passions under his control.

Persons given to the thought of worldly things get naturally an attachment for them.

And out of this attachment springs lust and from lust proceeds anger.

From anger, delusion; delusion begets a deadness to the higher self which produces loss of intelligence, which gives birth to ruin.

The man with a control over his soul, being absolutely free from passions like anger and envy, although he enjoys the things of the senses through the senses, gets supreme satisfaction.

The end of all sorrows is a spirit of contentment, and a man of self-contentment can very easily acquire supreme intelligence.

A man without concentration cannot be said to have intelligence, and without intelligence there is no possibility of thoughtful meditation, without which peace cannot exist, and where is the happiness for the man who has no peace (within himself).

Hence, Oh, great warrior, the man who has taken away his senses from attachment to the things of the senses can be said to have supreme intelligence.

The man of self-control is awake when it is night to all other creatures, and he finds it to be night when all other creatures are awake.

The sage in whom all the passions enter without disturbing his equilibrium, just as the waters of the river enter the still waters of the deep without effecting any change in it—and not the man who is given to senses.

The man who has bidden farewell to his passions and moves about freely indifferent to all things without any attachment or anger alone gets peace.

The man who attains to a state like this even on the eve of death will attain supreme salvation.

Thus purified, man is to meditate on God and do things calculated to bring him nearer to his Maker. Throughout the third, fourth, fifth and sixth chapters of the Geeta Krishna gives us in detail the only code of life which man must follow. The space at our disposal does not permit us to quote in detail. The central import of this ethics is absolutely in tune with the verses already quoted.

Renunciation of the world will not do. Subjective Idealism, though a very beautiful theory of life, is not the most complete; at any rate it is worse than objective Idealism, or, more correctly, the gospel of Personalism, namely, the self-realization through self-abnegation (Chap. V, verse 2), through the path of reflection, mixed with action and tinged with emotion. A man following this code will get true knowledge of God and find everything in him and him in everything (see verses 30 and 31, Chap. VI; verse 4, Chap. IX; 6 and 7 of Chapter VII).

For the purpose of getting the most characteristic feature of Krishna's teaching we might at once go to the last verse of the tenth chapter of the Geeta, in which he sums up his theory on God by saying, "What is the good of knowing all these attributes of mine in detail? I embrace this entire universe with one part of my being," and in the sixty-sixth verse of the last chapter he says,

"By giving up all religions have recourse to Me and Me alone and I shall save you from all sins, do not repent." These two verses are enough to show the range in which the preacher moves. The Pantheism of Hegel and the Christian doctrine of Grace are sought to be reconciled.

To sum up, the messages of Krishna seek to bring about a synthetic union of many irreconcilable things with the purpose which is more diplomatic than philosophical. They justify all existing institutions, such as caste and priesthood, etc., regard all modes of worship as good, though not equally good, and reconcile man to his lot. Sooner or later, in one generation or in a hundred, man may find salvation in the long run. The recognition of the doctrine of degrees, a belief in the transmigration of the soul (the two fundamental postulates of Hindu thought) make these teachings exceedingly palatable to Indians, but those who follow the Western logic will find Krishna's system to be a mere farrago of inconsistent Idealism, which might be very beautiful to a particular time and a particular generation, but not the eternal need of humanity.

With Christ the thing is very different. He was a revolutionary, while Krishna was a maker of peace. Christ said:

Think not that I come to send peace on earth: I come not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me.

He that taketh not my cross, and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

These few words in a nut-shell contain a consistent, sound, sublime religion—a religion which is at once a correct system of ethics. Christ does not mince matters, he does not want to make compromise with the world. He does not want to please the ungodly. Very firmly but very humbly he asks the world to give up its obsolete thoughts and ideas, theories of life, systems of belief,

and follow him and God in him. The sword that he talks of is not the sword which the supreme architect of German militarism took, but the sword of the spirit, which is ultimately bound to triumph over the weapons of the flesh. Christ's message is for all, whether Jews or Gentiles, Greeks or Romans, but he was specially for the poor and the sinner. For he said, "They that be whole need no physician, but they that be sick." And again, "For I am not come to call the righteous but sinners to repentance." The Sermon on the Mount contains a philosophy and religion, an ideal system which has not yet been faintly approached. He preached the lessons of mercy, hope, benevolence, and charity. He condemned all weakness of the flesh.

Christ was an uncompromising enemy of materialism and sensualism taken literally. "Blessed are the poor, for theirs is the kingdom of heaven" and "Verily I say unto you that a rich man shall hardly enter the kingdom of God," "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Those who are really devoted to God have not to think of material pursuits. The needs of life of the blessed will be naturally supplied. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." These are the lessons which Christ not only preached but believed and practiced himself. This stern faith, this thorough consistency, this sublime idealism, justifies his title to be called the Son of God. We find this faith illustrated in his life, in his resistance to the temptation of the devil, in his rise above the ordinary vulgar notion of establishing a material kingdom on earth, in his steady refusal to use the weapon of the flesh for establishing the kingdom of God on earth. An illustration of his sublime code is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And he asked for the kingdom of God and he got it. He triumphed on the cross, he lived in his death, and the entire history of humanity since that event, in its vast complexity, in its brilliant optimism, in its march toward a goal which he does not know exactly where, serves as a comment on which

Christ taught. It has succeeded to that extent that it has followed him and *vice versa*.

It is curious that the materialistic West follows a creed preached by an Asiatic ascetic utterly at war with materialism, worldliness and wealth. The explanation of the phenomenon is sought to be in the sublime beauty of the ideal itself. We do not know any other explanation than this. It is an irony of history that the West consciously tries to approach an ideal which it can never possibly approach, and the idealistic India has unconsciously imbibed the teachings of a worldly thinker, who in his thoughts, actions and teachings tried to effect a compromise between spirit and matter.

If we view impartially the messages of Christ and Krishna in relation to their respective countries and the ages for which they are intended, we find them to be equally good and opportune, but, if we judge them by a universal standard, we find that Krishna's message appeals primarily to the head and Christ's to the heart of humanity. As a metaphysician and as a man of learning Krishna is Christ's immeasurable superior, but Christ surpasses him as an enthusiastic lover of God, as a Man and as a moral reformer. The former is for the thinking mind only; the latter is for the thinking mind, the seeing eye, and the feeling heart.

[NOTE—The Sanscrit manuscript spelled in this article *Geeta* is usually called and spelled in our English literature *Bhagavad-Gita*, and has frequently been referred to as having Messianic analogies. However, those who have read the above article and the one which follows are urged to read also the editorial in this issue entitled "The Only Christ."—EDITOR.]

THE SECRET OF THE SILENT YEARS OF OUR SAVIOUR

HENRY CHARLES SUTER

Marion, Mass.

RECENTLY it has been recorded in the press that Dr. Nicholas Roerich, the internationally known artist and archaeologist and head of an expedition in Central Asia, has discovered manuscripts in the Tibetan language that reveal the secret of the so called silent years, when Christ wandered in the wilderness. It is suggested that, in consequence, ecclesiastical history may need revision because of the discovery of these ancient Buddhist manuscripts in the "forbidden country," purporting to be an account of Christ's life between the ages of twelve and twenty-nine years. The documents, it is contended, may clear up the gap in the Saviour's biography, for they indicate that Christ disappeared with a merchant caravan when he was twelve years old and, not returning to Palestine until he was twenty-nine, spent the intervening years in the Tibetan country, where he studied the laws of Gautama Buddha and preached to the Buddhists.

Because of the reverential character of the writings, Doctor Roerich believes that the Lama priests of Tibet do not know whether the manuscripts are collections of writings of many theologians or the monumental work of a single scholar. Neither has the date of the document been ascertained, the dispatches continue, although it is believed to have been produced fifteen to twenty centuries ago, certainly within a few hundred years after the crucifixion.

Students of religion, it is contended, are endeavoring to connect the "discovery" with the marked similarity between Buddhism and Christianity, a subject, by the way, on which Doctor Roerich has several monographs to his credit. Doctor Roerich heard of the manuscripts when he was lately at Darjeeling, in India, and it caused him to change his route, making for the Hemis monastery in Little Tibet, where they were "hidden."

Now it appears that the learned doctor has certainly been at the Hemis monastery, but unless he is identical with one Nicolas Notovitch, we know definitely that he is not the first white man to go there, nor is he really the discoverer of the celebrated Christ manuscripts, nor is he the first to reveal them to the knowledge of the Christian world. As a matter of fact, they have been copied, that is, presuming they really exist, and were translated and published in France, and printed in our own country in the Globe Library by Rand, McNally & Co., of Chicago, in May, 1894. The title of the book is *The Unknown Life of Jesus Christ*, by the Discoverer of the Manuscript, Nicolas Notovitch, translated from the French by Alexina Loranger.

The original discovery is certainly a romantic story, but the recent reported discovery is much more romantic when we realize it to be either a tale of travel and discovery or a decided curious fake, duplicated by two men. This book cited consists of the record of a ramble made by the author, in 1887, through the Orient. He was a Russian, who first visited the Vale of Kashmir, venturing with wild animals by the way, until he reached at length Ladak, a province of Kashmir, on the border of Tibet, where the people are Buddhists, and the Lama monks make their abode in the monasteries there.

Naturally he learned from these Lamas that there existed at Lhasa, the capital of Tibet and the seat of the Dalai Lama, ancient manuscripts in the Pali tongue, treating of the life of Christ and of the nations of the Occident. Moreover, Notovitch learned that all the larger monasteries were in possession of copies of these manuscripts in the Tibetan tongue. Hence he determined to penetrate further until he found these documents, and in the Hemis monastery at length he was successful, finding the copies here cited. He had some trouble to procure them for perusal, but ultimately was permitted to transcribe them while a Tibetan interpreter recited their topics.

When Notovitch returned to Russia from his journey, the celebrated Archbishop of Kieff, Monsignor Platon, dissuaded Notovitch from publishing the manuscripts, thinking it would be against

his own private interests. Thus, fearful of losing the friendship of this potentate, he refrained from publishing them in Russia. He ventured to Rome with his project, meeting with similar sharp rebuke from the Vatican. Later, in consultation in Paris with Renan and Jules Simon, he produced the story and transcription of the much mooted manuscript in French, as a book entitled *La Vie Inconnu de Jesus Christ*.

Let us consider what support Doctor Roerich's claim deserves in relation to the circumstances concerning the visitations to the Hemis monastery. Of course we have but a few passages from the supposed Tibetan story of Christ, coming from Doctor Roerich, but upon comparison it is plain to be seen that they may be cited as identical with those contained within the complete version of Notovitch. In fact there are verbal differences but they resolve themselves satisfactorily into the indulgence of translation. In both, for instance, the name of Jesus is given as Issa, which virtually is the Arabic formation of the name of Jesus. Keep in mind that in the Koran Jesus is Isa, the common formation in Oriental languages.

The first chapter of *The Gospel of Issa* as translated by Notovitch is reproduced completely as follows as an introduction or an apologia:

1. The earth has trembled and the heavens have wept, because of the great crime just committed in the land of Israel.

2. For they have put to torture and executed the great just Issa, in whom dwelt the spirit of the world.

3. Which was incarnated in a simple mortal, that men might be benefited and evil thoughts exterminated thereby.

4. And that it might bring back to a life of peace, of love and happiness, man degraded by sin, and recall to him the only and indivisible Creator whose mercy is boundless and infinite.

5. This is what is related on this subject by the merchants who have come from Israel.

The second chapter of the book cites the history of the people of Israel and their sufferings at the treatment of Pharaoh under Mossa, who, of course, is Moses.

The third chapter deals with the Diaspora and ultimate invasion of the Hebrew empire by the Romans.

The fourth chapter speaks of the Incarnation in its opening verses leading up to the early childhood of Christ, and to the following verses quoted verbatim, which are vital to our study:

10. When Issa had attained the age of thirteen, when an Israelite should take a wife,

11. The house in which his parents dwelt and earned their livelihood in modest labor, became a meeting place for the rich and noble, who desired to gain for a son-in-law the young Issa, already celebrated for his edifying discourses in the name of the Almighty.

12. It was then that Issa clandestinely left his father's house, went out of Jerusalem, and, in company with some merchants, traveled toward Sindh

13. That he might perfect himself in the divine word and study the laws of the great Buddhas.

The fifth chapter is quoted completely from the book, since it is extremely interesting in its incidents applicable to those silent years:

1. In the course of his fourteenth year, young Issa, blessed by God, journeyed beyond the Sindh and settled among the Aryas in the beloved country of God.

2. The fame of his name spread along the Northern Sindh. When he passed through the country of the five rivers and the Radjipoutan, the worshippers of the god Djaine begged him to remain in their midst.

3. But he left the misguided admirers of Djaine and visited Juggernaut in the province of Orsis, where the remains of Viassa-Krichna rest, and where he received a joyous welcome from the white priests of Brahma.

4. They taught him to read and understand the Vedas, to heal by prayer, to teach and explain the Holy Scripture, to cast out evil spirits from the body of man and give him back human semblance.

5. He spent six years in Juggernaut, Rajagriha, Benares, and the other holy cities; all loved him, for Issa lived in peace with the Vaisyas and the Soudras, to whom he taught the Holy Scripture.

6. But the Brahmans and the Kahatriyas declared that the Great Para-Brahma forbade them to approach those whom he had created from his entrails and from his feet:

7. That the Vaisyas only were authorized to listen to the readings of the Vedas, and that never save on feast days.

8. That the Soudras were not only forbidden to attend the reading of the Vedas, but to gaze upon them even; for their condition was to perpetually serve and act as slaves to the Brahmans, the Kahatriyas, and even to the Vaisyas.

9. "Death alone can free them from servitude," said Para-Brahma. "Leave them, therefore, and worship with us the gods who will show their anger against you if you disobey them."

10. But Issa would not heed them; and going to the Soudras, preached against the Brahmans and the Kshatriyas.

11. He strongly denounced the men who robbed their fellow beings of their rights as men, saying: "God the Father establishes no difference between his children, who are all equally dear to him."

12. Issa denied the living origin of the Vedas and the Pouranas, declaring to his followers that one law had been given to men to guide them in their actions.

13. "Fear thy God, bow down the knee before him only, and to him only must thy offerings be made."

14. Issa denied the Trimourti and the incarnation of Para-Brahma in Vishnou, Siva, and other gods, saying:

15. "The Eternal Judge, the Eternal Spirit, composes the one and indivisible soul of the universe, which alone creates, contains, and animates the whole.

16. "He alone has willed and created, he alone has existed from eternity and will exist without end; he has no equal neither in the heavens nor on this earth.

17. "The Great Creator shares his power with no one, still less with inanimate objects, as you have been taught, for he alone possesses supreme power.

18. "He willed it, and the world appeared; by one divine thought, he united the waters and separated them from the dry portion of the globe. He is the cause of the mysterious life of man, in whom he has breathed a part of his being.

19. "And he has subordinated to man, the land, the waters, the animals, and all that he has created, and which he maintains in immutable order by fixing the duration of each.

20. "The wrath of God shall soon be let loose on man, for he has forgotten his Creator and filled his temples with abominations, and he adores a host of creatures which God has subordinated to him.

21. "For, to be pleasing to stones and metals, he sacrifices human beings in whom dwells a part of the spirit of the Most High.

22. "For he humiliates them that labor by the sweat of their brow to gain the favor of an idler who is seated at a sumptuously spread table.

23. "They that deprive their brothers of divine happiness shall themselves be deprived of it, and the Brahmans and the Kshatriyas shall become the Soudras of the Soudras, with whom the Eternal shall dwell eternally.

24. "For on the day of the Last Judgment, the Soudras and the Vaisyas shall be forgiven because of their ignorance, while God shall visit his wrath on them that have arrogated his rights."

25. The Vaisyas and the Soudras were struck with admiration, and demanded of Issa how they should pray to secure their happiness.

26. "Do not worship idols, for they do not hear you; do not listen to the Vedas, where the truth is perverted; do not believe yourself first in all things, and do not humiliate your neighbor.

27. "Help the poor, assist the weak, harm no one, do not covet what you have not and what you see in the possession of others."

The next three chapters describe similar adventures of Christ and have his continual admonitions to those who rejected his teachings, in expressions synonymous with his sayings recorded in the Scriptures. Finally, the wise men sought to do him harm and he fled to Israel, and the ninth chapter opens with this significant verse:

1. Issa, whom the Creator had chosen to recall the true God to the people that were plunged in depravities, was twenty-nine years of age when he arrived in the land of Israel.

Let us pause a moment here to consider what Doctor Roerich says in his few statements concerning his documental discoveries, and citing these lines, he states the record says: "Issa had reached his twenty-ninth year when he arrived in the land of Israel."

Again, in another instance, Doctor Roerich, in his description of Christ before Pilate, says that when Issa was asked by a spy, "Teacher, should we fulfill the will of Christ or await the further deliverance?" he answered: "I have not said unto you that you would be delivered, but I have said that the soul immersed in sin would be delivered from sin."

Notovitch in the original version is better, but essentially the same, in chapter twelve, where he cites as follows:

2. And Issa, having recognized in his questioners the spies sent to watch him, said to them: "I have not said that you should be delivered from Caesar; it is the soul plunged in error which shall have its deliverance."

It is emphatically certain that both men had hold of the same writings, seemingly in the same place, undoubtedly the difference being that Notovitch presumably placed his before the world, nearly forty years ahead of Roerich.

Now the question arises for us what does this story of Christ in India add to the world's knowledge of the life of our Saviour? Perhaps nothing, but surely speculation, supplying not a little romance to the Christian story. Undoubtedly the synoptic Gospels leave the period in the life of Christ from the age of twelve to twenty-nine or thirty but a blank. Not until he was about thirty years old do we discover him coming up to Nazareth to be bap-

tized of John in the Jordan. Where had he been and what doing, besides increasing in wisdom and stature? Scholars say, "preparing for his profound project and purpose, as revealed in Scriptures." Considering his divinity, surely a period of eighteen years of preparation hardly commensurate.

This Buddhist account says he sought India. How did he reach it? That was easy. Trading caravans traversed the country continually, plying between Jerusalem and Tyre, Sidon or Joppa, passing from coast to coast of the Mediterranean Sea. Nabatheans, the controllers of the ancient covered wagons, were of the Palestinian tribe. Jesus could readily join them, even as a driver, on a trip toward these Indian towns, unknown to his parents.

As our citations show, he began to teach and preach, doing it remarkably well, like a reformer, until forced out of India by opposition, he proceeded to Persia, where he preached against the principle of the duality of divine nature, and ultimately arriving in Israel, to enunciate the high and holy doctrines of modern Christianity.

What is the significance of the supposed Tibetan manuscript? One paper commenting upon Doctor Roerich's "discovery" produces a purport to the effect that a Professor Douglas took a copy of Nicolas Notovitch's book to the Hemis monastery, showing it to the chief Lama, who denied all knowledge of Notovitch, maintaining it to be impossible for anyone to have seen such a manuscript in the monastery, for the simple reason it did not exist. Moreover, the Lama insisted none of them or other Lamas had ever heard the name of Issa save from visitors and missionaries. Not one of the Buddhist manuscripts in existence mentions the name of Christ, but this does not dispose of the established fact that the story of Christ had penetrated every part of the Orient by the fifth century, and surely must have reached the Lamas of Tibet.

It is not unreasonable to suppose that such a manuscript story, in the Pali language, existed in Tibet, for the Christian religion was well established in western Asia, and the knowledge of it certainly extended to Tibet. Some of these stories of our Saviour might naturally have been prepared by the Buddhist monks appro-

priate to the remarkable Christ story, then moving the whole world, and their version would be made to conform with their decadent doctrines of Buddha, giving it fresh impetus from the stories of the Saviour.

The story of Issa suited that need, could have been written in the Tibetan language, as early as the fifth century, since the Tibetan tongue was not reduced to written form until the seventh century. Notovitch states that the story he found in the Hemis monastery was translated into Tibetan from a Pali original, the ancient tongue of Buddhist writings, which was and still is preserved in Lhasa.

Is there thus any intrinsic truth in the story of Christ's visit to India? While it is an old story, evidently regaled with repetitions, yet it is absolutely rejected by Christian authorities. Since there is not any substantial evidence to support it, we must conclude it was founded first upon the curious break or discontinuance in the gospel accounts of Christ's life; and second, upon the close resemblance between tenets of Buddhism and the principles of Christianity. Shall we recall some of them to seek their resemblance? Gautama Buddha lived six hundred years before Christ and was, by some accounts, the child of a supernatural conception, conceived himself to have a divine commission, craved to convert mankind, and chose disciples to accompany him on this project and purpose. He rejected material possessions for himself and his followers, appealing for the surrender of souls to self abnegation, and preached and practiced continually a gospel of love. We can see at a glance much and most of this gospel is common to both Christianity and Buddhism. Moreover, the Buddhist polity, monastic policy, and potential hierarchy, at least in Tibet, became closely assimilated to those of the early Christian and the later Roman Catholic usage.

We also know the Lamas claim that Roman Catholics are merely erring brethren of their own original faith, in that after adopting the great doctrine of Buddha, the incarnation of God in human form, they separated themselves from him and created another Dalai Lama, the Pope. The Lamas even accept Jesus as a Buddha, or divine incarnation, greater than any of the Dalai

Lamas, in that they consider he constitutes a part of the spirituality of the Lord. Thus they regard Christians as sheep who have strayed from the fold of their own faith and who must be brought back. Hence we see the reversion, as well as the resemblance and even a possible reconciliation that might be effective between Buddhism and Christianity.

But there are other facts by way of theory to consider with regard to the appended *Life of Issa*. Capuchin friars penetrated to Lhasa by way of Nepal in the early eighteenth century; even founding a mission at the Dalai Lama's capital which lasted about twenty years. Moreover, Jesuit priests also reached Lhasa by way of Kashmir. They were well received but withdrew later because of controversies at Rome between these bodies, causing the Pope to issue an order recalling them. Doubtless they left behind them records of the life of Christ, which later were much modified by the Lamas, probably assuming in those two centuries a flavor of antiquity.

Many of the passages in Notovitch's narrative are genuinely inspiring, and in arguing for its authenticity we must realize it represents probably four translations, from Pali to Tibetan, from Tibetan to some Oriental tongue known to Notovitch, from that to French, and from French to English. Further, the following statement in Notovitch's book qualifies his faithfulness: "These fragments of the life of Issa I have disposed in chronological order, endeavoring to give them a character of unity totally wanting in the original form." Hence this indicates he has taken some liberties with the text.

In closing it might be advisable to announce that the expedition is still in the Asiatic country and no indications have been given as to the date of return, since owing to the uncertainty of travel and hazardous adventures, Doctor Roerich has said he will continue his researches in connection with the discovery.

THE COUNTRY CHURCH AND THE FOREIGNER

ERDMANN D. BEYNON

Detroit, Mich.

THAT the immigration from eastern and southern Europe has created a direct challenge to the Protestant churches of America is now generally conceded. Though our quota law has greatly curtailed the immigration from these regions, still it did not become effective soon enough to eliminate the problem. The "foreigner" is with us—in vast numbers—and as he moves here and there across the cities and villages of our country, he leaves in his wake a trail of abandoned Protestant churches. The case of a typical little village in the State of Nebraska will show what is taking place in thousands of communities. It was a Methodist village. All the pioneers who had settled in that rich farming community were of sturdy Anglo-Saxon or Celtic stock. Along with two other points it supported its preacher and the benevolent interests of the church. About ten years ago an Italian bought one of the farms. Those living on adjoining farms did not like to have an Italian for a neighbor; they also sold out—to other Italians. Five years ago that little Methodist congregation had become so weak that it could no longer pay its share of the preacher's support and so the church was closed. And so the community remains to-day absolutely unchurched. Ten years ago practically every farmer in the neighborhood attended that Methodist church. To-day the few Americans who remain in the neighborhood do not go to any church, neither do the foreigners who have moved into the community. The problem is not one of world conquest or world service primarily. Rather it is a question of holding our own in our own communities. How dare we attempt to spread evangelical Christianity into all the world, when we are in perpetual retreat in that region which should be our chief source of strength—the rural church of America?

It has been held by many that as proselyting is a thoroughly contemptible occupation and unworthy of the ministry of

any Christian church, we should therefore leave the spiritual guidance of the foreigners among us entirely to those churches which had charge of them in the Old World. In the great majority of cases this would be the Roman Catholic Church, though a small percentage of the immigrants from eastern and southern Europe belong either to the Greek Catholic, the Uniate, or some branch of either the Reformed or Lutheran Church. If these churches were able to follow the foreigner into every community in which he settles and to hold him there in the religion of his fathers, then the wisdom of our interference in this matter would be very problematical. Those churches, however, are unable to perform this task. In the first place, the expense involved would be prohibitive. It would be necessary to build churches in every little village in which foreigners settle; and to build these churches with the full expectation that in two or three years they would no longer be used, for the foreigner is very nomadic in his habits. In the second place the great majority of the foreigners are no longer attached to the church of their fathers, whatever it was. Various causes might be assigned for this detachment. The close connection between the churches of Europe and the political systems of Europe is the cause usually brought forward by the foreigners themselves to explain their indifference, if not actual antipathy, toward the churches of which they were nominal members in Europe. Deeper probably than any other cause, however, lies the fact that these people have never had any vital experience of religion, and so, on coming to this land of freedom, they feel free to leave religion out of their lives and live for the money they can make and the pleasures they can purchase with that money. The churches of their fathers would in most cases find it a thankless task to follow the foreigners into the little communities in which they settle. The foreigners would feel that this was one more attempt on the part of the church to take from them the money which is so dear to them. The problem we face, therefore, is not that Protestant communities are becoming Catholic, but rather that Christian communities are rapidly becoming non-Christian throughout our land.

If this problem must be faced by us, our usual answer is the building of a "mission-church." We would rather pay to see professionals play baseball than play the game ourselves, even though the exercise is just the thing we need. In the same way it is a lot easier to pay a professional mission-worker to do this thing which we ourselves ought to do. I was in a city in the State of Indiana which is noted for its beautiful Methodist churches; about two blocks from one of the very finest of them was a dingy, dilapidated building which a sign announced to be the Methodist Italian mission. Money put into such missions is not most wisely spent. Obviously the mission church has no prestige with the people. And the matter of prestige is of almost unbelievable importance with the foreigners who come to our shores. The case of Mrs. Antal Bárdon shows how the typical foreigner feels about this matter. Mrs. Bárdon is a Hungarian and is supposed to be a stiff Roman Catholic. I had never dared to ask her to attend our church services; on Easter Monday, however, I met her and incidentally asked if they had had a very beautiful service in the Catholic church the preceding day.

"I do not know," she said, "for I went to Central Methodist Church." I was amazed. I could scarcely believe what the woman said. Why should she—a bigoted Roman Catholic—attend our leading Methodist church? So I asked her, "Did you understand the service?"

"No. I did not understand a word of it, for it was all in English."

"Well then, why did you attend that church?"

"Because it is said to be the wealthiest and most fashionable church in Detroit, and its clergyman is said to be the greatest pulpit orator in the city. Why should I go to our little Roman Catholic church on Easter morning when I can attend that aristocratic Methodist church?"

Mrs. Bárdon's attitude has been all too characteristic of the peoples of southern and eastern Europe for many centuries. At the time of the Protestant Reformation the serfs on every estate followed their feudal lord in matters of religion. If he became a Lu-

theran, they also espoused the Augsburg Confession. If he were a Calvinist, then they too subscribed to the Helvetic Confession. But the Counter-Reformation and the activities of the Jesuits followed very closely on the Protestant Reformation. The sons of the Protestant magnates very often returned to Rome; with them the serfs on their estates also returned to their allegiance to the See of Saint Peter. All the religious changes of eastern and southern Europe that have really amounted to anything have commenced from the upper social strata and have permeated quickly the lower classes of society. The foreigners who come to us belong, almost without exception, to the peasant class, the descendants of those who were serfs in the days of the Reformation. They left their own upper class behind in the Old World; they have for the wealthy and prosperous American almost the same respect that they had for the feudal lords on whose estates they worked in Europe.

The mission-church not only lacks the prestige of the wealthy American church; it is constantly compelled to commence its work all over again. It has no nucleus of permanently resident members. The people reached by the mission-church to-day will probably move far away inside of a year; the majority of them will move either to cities where there are no mission-churches or else to purely rural communities. At present we cannot get along without the mission-church, but its effectiveness is largely lost because of the fact that it is alone in its task. If the people reached by the mission-church are continually moving, then we must reach them not in one locality only but in every one where they settle.

The strong, well-established English-speaking city church has vastly greater chance of success in work among foreigners than has the rather insignificant foreign-speaking mission. Instead of maintaining the mission as a separate entity, it would be much more effective if a neighboring strong English-speaking church would assume the full responsibility for the field in which the foreign-language mission works. Then the pastor of the mission-church could become one of the assistant pastors of the English-speaking church. His special field would still be the foreign-

speaking group, but he would have all the prestige and the organization of the large church behind him.

While this arrangement might produce better results in the city, still the problem of the foreigner can never be solved in the city. It is a problem for the country church. In the city the foreigner is to a great extent segregated with others of his race and class; it is much harder for an American church like ours to reach him. It is not merely that he has Catholic and other churches in which the services are conducted in his own language. The great majority of the foreigners in cities do not attend these churches. They do not constitute the obstacle to our work. Other influences, however, are at work. Nearly every foreigner living in the foreign quarter of one or other of our great cities belongs to one of the foreign sick-benefit or insurance societies; these societies are vastly more than insurance societies; they are clubs around which the entire life of the membership is centered. Very often the officials of these societies are radicals, politically and religiously, who fled from their country for their country's good. Naturally members of this radical, irreligious intelligencia do not look with pleasure on any movement toward the revitalizing of the people's religion. It would mean the loss of their power. Further, the foreigner who lives in cities, who works in factories or mines, is not living a natural life. He worked on the land in Europe; any other kind of life makes him dissatisfied. He has become a ready listener to any sort of propaganda of radical and anti-social doctrines. Bolshevik and extreme Socialist clubs are always crowded with foreign workmen. The evil resorts of the city, its "blind pigs," its places of vice, always find ready customers in the foreign workman, who receives larger wages than he knows what to do with—though no larger than he deserves for the amount of work he does. He is dissatisfied and unhappy and he has a lot of ready money in his pocket. It is all too easy for him to spend it foolishly and harmfully. These obstacles do not make it impossible to win for Christ the foreign worker of the city. In my own mission I have seen many cases of men reclaimed from sin of the most degrading type. This is not a field

that we should think of neglecting, even though it is hard. Yet why should we neglect for it the field where in the easiest manner we can win the most permanent results?

It is hard to overestimate the advantage of approaching this foreign problem through the medium of the country church. The country church has the prestige which makes such a strong appeal to the foreign laborer. It is a functioning church; even if all the foreigners move away from the neighborhood, it will still continue to function. It has a permanent nucleus of English-speaking members, who understand our church and the doctrines which we preach. Furthermore, the foreigner who lives in the country is in his right element; he lives in the open air, he comes into contact with nature, just as he used to do in the Old World. He becomes happier and more contented. He is almost completely detached from all those influences which make the foreign group in cities cohere together. In short, the foreigner who settles in the little village can be easily reached by the local church of the community. No foreign-speaking church is possible for our missionary work in the villages any more than it is possible for that of the Catholics or others. And it is not necessary. The local English-speaking village or country church is quite capable of doing this thing if it can only realize its own capability and can gain a vision of its task. What is more, it has often done this thing already. Of the membership of the Hungarian mission-church of which I am pastor, a fifth had first been reached while living in country places. The pastor of the community had discovered the presence of a few Hungarian families in the neighborhood, had visited them, invited them to his church, enrolled their children in his Sunday school, baptized their babies and performed their funeral services. After a few months they had moved away; but that work was not lost. As soon as possible they got in touch with our mission in the city, and joined as members of our church.

When the pastor of a rural charge, however, attempts to engage in such missionary work among the foreigners of his community, he is certain to meet with difficulties. My own experience

will perhaps illustrate this sufficiently. In the spring of 1921 I was pastor of the Wilmot and Deford charge in Tuscola County, Michigan. It was a rural charge with two preaching places. One Sunday in driving from one appointment to the other my car stuck in the mud. I worked feverishly to extricate it, for I knew that a church full of people was waiting for me a mile away. Just then I saw a dirtily dressed foreigner approaching from a little house by the roadside. In broken English he bade me start the motor again, while he with his strong shoulders shoved from the rear. In a minute the car was out of the mudhole, and I got out and offered the man some money for his help. He refused. "Nothing," he said. "I does it friendship sake for." This Jim Varga was the first Hungarian I had ever met. On reaching the church I told my people about the incident. One of the trustees said: "I guess that man is one of the beet-weeders we have this year. We had Mexicans last year; this year we have Hungarians or Hunkies or something like that. It doesn't make much difference what name they go by. They are only foreigners anyway. They are all alike. They are a dirty, drunken, immoral lot."

Feeling that this description surely did not apply to Jim Varga, I asked, "Why do you employ these people, if they are so badly contaminated?"

"There is too much profit in raising sugar beets to give it up. The sugar refinery company provides us with a sufficient number of these fellows every year. They ship them here in the spring, and send them away somewhere else in the autumn after the sugar beets are all harvested."

"Where do they go?"

"We do not know, nor do we care. Why, remember, they are only foreigners. They would steal whatever they could lay their hands on. I often wonder if such people have souls at all. God made them like the beasts, and intended them to be inferior to one hundred per cent Americans such as we are."

Not being altogether content with this statement of the case, I began a survey of the community. I found thirty more families of the same nationality as Jim Varga. They were almost com-

pletely detached from other Hungarian groups, churches and societies. My task was to educate my American church members to see their missionary task. The president of the Woman's Foreign Missionary Society was particularly offended by the suggestion of work among these beet-weeders in the community. "We have ample on our hands sending money to our work in China and India. We simply cannot afford to spend money on working among these people here." Patiently I talked with that good woman—for she was a good woman, though somewhat misguided. I showed her how our work among these beet-weeders was in a real sense foreign missionary work. "Every one of them has relatives or friends in the homeland. If he is reached and won for Christ, think of the influence upon his family, upon his entire village in Europe. Many of these people go back home. All too often they take back with them the tawdry and wicked things of our civilization. Why cannot we give them the very best thing we have, our knowledge of Jesus Christ?"

"Will this mean that I and my children will have to sit beside these Hunkies in the church?"

"Do your children not sit beside their children in the public school, in the moving picture theater, and in other places? Do you not buy your groceries in the same store in which they too are customers? Why should we make this wall around the church?"

"Because the church is holy."

Once again I reminded her of her missionary enthusiasm. She saw the light.

A steward in the church objected on the ground that these people were merely transients. I won him over by reminding him of the two most famous cases of transients whom Christianity had failed to reach. "When Mohammed's uncle, Abu'l Talib, brought him on the camel caravan to Basra, he saw processions of Christian priests and many Christian churches, but did not hear a word of Christian teaching. True, he was only there three days. Yet how different the history of the East would have been, had he been won to Christianity during those three days. In the same way the Christians of New York City lost their greatest opportunity,

when Lenin and Trotsky returned to Russia; they had spent years in our Christian America, but were untouched by Christianity. We do not know the power for good or evil that many of these transient beet-weeders may possess."

Another member of the Official Board objected to work among the foreigners on the ground that many of them were Catholics. "When enough of those fellows get in here, they will build a Catholic church, and our church will be closed."

It was easy indeed to answer this argument. The best way to prevent the thing he feared was to commence work among the foreigners immediately, while there were but few of them in the community. As more would come and settle here, they would be reached through those already won.

Another objection raised was that several of the foreigners were Bolsheviks. In answer to this I told them a thing Jim Varga had said: "I don't have nothing to do with no church. In my country, the priests, she come to have other people minister to she. I thinks a priest ought to help other peoples." So I asked my people if we couldn't do something to show Jim Varga and all his people that Christianity really meant service.

Once the members of my congregation became fully convinced, they made a banquet in the town hall and invited to it every Hungarian family in the neighborhood. As most of these foreigners had neither automobiles nor buggies, my people not only prepared the banquet, but drove out and brought in the foreigners to it. Naturally they all came. It was for them an unusual honor, to be waited on by the very people who owned the beet fields on which they worked. As I still could not speak the Hungarian language, I used an interpreter, and asked the people how many of them had been accustomed to attend church in the old country. Practically all of them had been. I then asked them whether they attended any church now. Several of them said, "How can we, when there is no church for us to go to?" I then asked them how many of them would like to have services in our church at Deford on Sunday afternoons, if we could use an interpreter. To show their enthusiasm over the project prac-

tically every one of them stood to his feet. Thus we were able to commence our Hungarian work in that little village. The adults who came to this special service began to send their children to our Sunday school; though they themselves did not understand English, yet many of them began coming to the English services also.

Many pastors would hesitate to grapple with this problem because of lack of linguistic ability. Yet that really does not matter greatly. Among almost every group of foreigners it will be possible to find someone who can act as interpreter. It is not necessary for the pastor to learn the language spoken by the foreigners.

All that is needed is a vision by pastor and people of the great opportunity for missionary work offered by the little detached foreign group in the midst of the wealthy, respected American population of the countryside. When every rural church gains this vision, our foreign problem will be practically solved.

JESUS—THE INITIATOR

HE came. The soul the most full of love, the most sacredly virtuous, the most deeply inspired by God and the future, that men have yet seen on earth: Jesus. He bent over the corpse of the dead world, and whispered a word of faith. Over the clay that had lost all of man but the movement and the form, he uttered words until then unknown, *Love, Sacrifice, a heavenly origin*. And the dead arose. A new life circulated through the clay, which philosophy had tried in vain to reanimate. From that corpse arose the Christian world, the world of liberty and equality. From that clay arose the true Man, the image of God, the precursor of Humanity.

From Faith and the Future, by JOSEPH MAZZINI.

CREED, CONTROVERSY, OR CHRIST

HENRY M. BATTENHOUSE

State College, Pa.

HUMAN interest never runs higher than at the prospect of a good game. The spirit of struggle is inherent in man, and he must forever be measuring his strength with another. Nature, whether mercilessly or not, has divided human beings generally into two classes: the combatant and the incompetent. In the world of untamed nature those creatures unable to compete perish, while those that know how to gain the mastery survive and thrive. In a civilized human society the struggle to win continues, but takes on an increasing altruistic motive. The individual finds opportunity to contend defensively or adventurously, either in behalf of some person, or in the interest of some valued cause. In a Christian civilization the philosophy of struggle is that the strong shall bear the burdens of the weak. The battle of life is thus turned into a thrilling game. The fight is against no one; it is for character. It is the fight of faith in behalf of all that is true and beautiful and good. Such a struggle affords men an outlet for the expenditure of energy necessary to the development of their creative powers. Saint Paul reflected with true insight upon the Christian life when he likened it unto a strenuous, but absorbingly interesting game. Incidentally, when thus defining it, he gave to the world an interesting little chapter out of his own autobiography. Paul was a fine fighter. He keenly enjoyed a struggle in defense of a noble cause. He found exhilarating exercise for his mind and spirit in the Christian climb to godliness.

In a certain characteristic sense, controversy, too, is a game. The gifted and energetically minded man delights in a verbal combat. It not only tests but increases his sense of power. The sudden clash of ideas strikes fire to his imagination. It opens for him the door to the subconscious, and fuses into incandescence and unity the unordered mass of ideas stored away beyond ordinary reach in the hidden recesses of the mind. The human emo-

tions are benefited by the friendly challenging duel of two intellects. The will is reinforced by the consciousness of mastery of his own, and perhaps of another's thought. Occasionally it happens that the friendly duel becomes a heated battle. Then, if in the struggle for his own cherished convictions he has not forfeited the mastery of his own soul, he discovers his genius; he becomes an inspired man.

The real value of a game, however, is not in the defeat of the opponent, but in the exercise of the human faculties involved in the contest. There lies the difference between the play and the fight. Armies of war are not expected to surrender their position, even in the midst of a losing conflict, and to join forces with the opponent. Such a course would be branded as cowardice and treason. Similarly, to change the mind in the midst of a heated debate is out of order. Like the soldier who is not primarily called upon to reflect, but to act, the professional debater is out to win. His sole aim is to score a victory, first for himself, and then for his opinions. Ethical judgment gives way to expediency; generosity often succumbs to personal bitterness; the popular leader becomes a demagogue. All minds have been previously made up, the die is cast, force meets force, and the once congenial game ends in a stupid and lamentable quarrel.

That is the reason that controversy is, generally speaking, to be deprecated. Customarily it engenders much heat and adds little light. It frequently adds personal humiliation to defeat, and is therefore an unfair game. It is a noticeable fact that the controversialist is habitually averse to having his case brought before an umpire, a stated tribunal or a court of law. His opinions are truth and his will is law.

Religious controversialists would do well to observe two basic theoretical principles of argumentation: the first forbids the substitution of individual opinion for established fact; the second warns against the tendency of mistaking a knowledge of a part for an understanding of the whole. Facts, especially those of an historical or scientific nature, have the somewhat independent characteristic of asserting themselves quite regardless of the traditional or pet opinions of men. They rise silently, and sometimes omi-

nously, upon the pathway of truth which every self-respecting and thoughtful man must travel. Theirs is the still small voice of Horeb-Sinai, which is heard beyond all revolutionary thunder and earthquake. Theirs, too, is the demand for completeness. Truth is the whole of which facts are the parts, the perfect sphere into which by nature these parts are fitly framed together.

It is to be remembered, moreover, that there is something in the very nature of thought which works out in a tendency toward separation and division. The reasoning faculties which require judiciousness and a deep sense of discrimination are primarily analytical. Scientific thought is for the most part a process in analysis. Art, philosophy and religion, on the other hand, function synthetically. They are life's great unifiers and builders. Through them, to quote the well-known line of Browning, men are taught to see life steadily and to see it whole. And it is significant to note that art and religion, including philosophy, with its deserved reputation for being intellectual, rest upon human emotion as their background. They grow naturally out of the universal desire to represent, to interpret and to live or experience life.

Thus, while thought is individualistic, and in essence incapable of complete transference, feeling is communicable and social; it is contagious and volatile, it binds together and welds, in friendships and loyalties, men of divergent and even conflicting opinions. Thus, prompted by the spirit of Christ, persons of unwavering loyalty to religion and to the Christian church are aware of no inconsistency in holding different religious opinions, and yet worshiping and living together in the bond of Christian brotherhood and love. On the contrary, the actual inconsistency of which the true follower of Christ is conscious is the often tried but futile attempt to live an isolated Christian life. It has been our recent rediscovery of an age-old Gospel teaching that has helped us, at last, to see that there can be no possible gain in all our ardent search after truth, apart from an attitude of genuine interest in the individual and social welfare of men. The temple of truth is closed to him who would worship there alone. So also is the temple of spiritual religion. Only lately have we come to realize the full significance of the words of the apostle: "He that saith that

he is in the light and hateth his brother, is in the darkness even until now."

The center of the controversy, which in these recent times has been doing injury to the cause of religion and the church, has been the church's time-honored and historically adopted creed. In this controversy men have been condemned for holding opinions contrary to the traditional doctrines of the church. The statement that the issue has been one of ecclesiastical, rather than doctrinal, loyalty, has been scarcely convincing. The question of the necessary compatibility of creed with church membership, with which the controversy began, has since ripened into the larger and far more serious problem of what, in the language of a great American philosopher, may be called the "right to believe." The spirit of the controversialist has been one of progressive intolerance. Yesterday those who talked doubtfully, and perhaps unwisely, about the Virgin Birth were called heretics; to-day those who assert belief in evolution are pronounced atheists. Lacking deliberate and far-sighted leadership, the movement of reform in the interest of religious fundamentals has begun to get out of control and to run down hill. Already, in certain quarters, it has precipitated into a tragic and farcical program of religious persecution. A little more gain of speed under an altogether reactionary leadership, and it seems certain the movement must end in defeat. The disaster thus forecast is sensed by many; hence, the plea, at a recent assembly of the great delegation of one of the leading denominations of Protestantism, for a return to a more moderate and tolerant fundamentalism.

The great creed of the church is not, just now, endangered; nor is it likely ever to be in the future. Though of itself laying no claims to infallibility, it has stood the test of time. Its worth is attested to by the historical spiritual experience out of which it has come. Men have always felt free to interpret it to meet their individual needs; each age has thought it through in its own way; and future generations will reserve for themselves the right to test it in the crucible of life that time shall prepare for them. But the creed will stand; it is a child of faith, and faith is a worthy alma mater to all her children.

The creed of Christianity is at present in need of no additional apologists. The defenders of the faith already outnumber faith's adventurers. There are more who are willing to lift up the sword to protect the creed than there are who possess the insight, the grace and the courage to apply it. The apostolic and church fathers, who formulated the Apostles' and the Nicene Creeds, intended them to be both a rule of faith and a guide to life. A creed should be a living thing, full of vigor, resourceful, adaptable and a creature of the open air. To be worthy of the name Christian it should be neither a wild thing, forever eluding the grasp of the common practically minded man, who conceives of religion primarily as the moral law translated into a divine command—not a mere phantom or shadow, a mirage, a tantalizing Utopian dream—nor, on the other hand, should it be a delicate indoor plant, a helpless fledgling, or a pitied and protected little invalid, presumed to be a tax upon the Christian household and always kept in from the wind and the rain. To have faith is but to be healthy-minded, and no creed can endure that does not feel congenially and confidently at home in an atmosphere of religious healthy-mindedness.

The church is apparently not weakening for want of a stronger doctrinal diet. Doctrinal preaching is certainly essential, but the people who represent the average congregation at a Sunday religious service prefer not to have themselves indoctrinated by means of unmeasured doses of argumentative discourse. They do not go to church to witness or to participate in a drama of controversial strife. Many of them have had a whole week of it in business, in the court room, in an officer's uniform, or perhaps even in the places they call their homes. They come to church as to a place of refuge to find surcease of toil and care, to worship God and to draw from the fountain of inspiration through the meditative teaching of the Word. Religion, like art, rules by its winsomeness. The gospel is an invitation to a banquet of refreshing and nourishing food for the soul. The Lord's table is scarcely a proper place for his guests to talk critically and at length, according to individual tastes, regarding the relative merits of the denominationally prepared foods. The sermon which never fails to make the desired appeal is the sermon which

exalts Christ. Paul wrote his churches letters to settle controversies, to formulate and outline Christian doctrines, to exhort to piety and morality, and to keep on fine, friendly terms of fellowship with his converts; but we read that everywhere he went on his missionary journeys, whether by land or by sea, among Jews or Greeks or Romans, he forthwith preached Jesus.

If the church issued a questionnaire to its constituency, including the majority of its own most loyal supporting members, in order to inquire into the religious mind and need of the modern day, the answer would probably resolve itself into some such words as the following: "You disturb and you weary us with your controversy; we find it far from edifying, and not quite convincing; it bespeaks your sincerity, it compliments your courage, but somehow, after what you have taught us in the New Testament, it does not seem Christian. We are proud of and satisfied with our creed; the sound of its stately cadences in the ordered worship of the congregation touches our lives and lifts them into a noble sublimity; its holy symbolism, which has been the carrier of the faith of our fathers, joins us in spirit to the Christian church of the ages, and moves the soul to awe and the mind to ponder. But it does not please us to have the Christian creed nailed to the wall or staked to the ground. We want a free creed, even as the mariner wants a free compass, one which responds unhesitatingly and naturally to the deeper and elemental currents of the spiritual life, and yet points unmistakably to God. Yet the creed is not all. There is something more that we need and that the church can give to us. And it is that that we want. We want you to teach and preach Christ. We are interested in you as an institution, we support your financial enterprises, we listen with a willing ear to the proud reports of your statisticians, we recognize and stand in awe at the power of your ecclesiastical arm; but we like you best when you forget all these things of admitted importance, when you eschew controversy, sublimate your creed, and exalt Christ."

If such a statement in the interest of vital and experimental religion may appear to be somewhat overdrawn, perhaps a justification for it may be found in an example from the writer's own personal field of observation. It is reasonably safe to say that a

fair index to the religious life of the modern American community is to be found in the company of young men and women who live on the campuses of our universities and colleges. A great deal is being said and written just now about the American college student. Much that is said educationally, and by educational experts, is profitable and true. Most of the dicta which emanate from the present-day popular platform or the sensational novel are exaggerations or perversions of the truth intended only to excite, and not to instruct. The modern college student is not the perfect moral example that his elders at home would wish him to be. He does not flatter, for its piety and idealism, the generation responsible for his early training. He has, as we would expect, not only imitated but improved upon both its virtues and its vices.

Whatever the criticism, and wheresoever the blame, there remains the enheartening fact that this young person of educational privilege, who is the leader of the contemporary cult of fashion in dress, in manners, and in morals, for the youth of the nation, is not without spiritual capacity or genuine interest in the vital questions of religion. A close first-hand observation of him has led the writer to this twofold conclusion: First, that, in a surrounding social world of materialism, not of his own making, he has managed, in a manner altogether creditable to himself, to save his own soul; and, second, that, despite the somewhat confused and, on the whole, rather unfavorable impression he has of the controversialism and ecclesiastical leadership of the church, he rarely, if ever, fails in a straightforward personal response to the gospel of Christ. The sermon of the Sunday chapel speaker, for example, may grow wearisome to a somewhat listless student audience; interest may ebb, despite the customary flow of pulpit oratory, and the ominous little cough, or the shuffling of a thousand pairs of shoes, may mark the moments ripening into hard suspense. Then let the speaker, if he be alert and wise, move into the scene of a gospel story, or read aloud the words of Christ, which, when first uttered in the long ago, held the restless groping multitudes in their captivating grip, and note what happens. The suspense subsides, the atmosphere is wholly changed, interest is awakened, the speaker's confidence is restored. It has not been

either the oratory or the literature that has wrought the salutary change; it has been the compelling word of Christ. They were right, whom the evangelist has reported to have said: "Never man spake like this man."

It is a noticeable fact that the indictments against youth do not come from its most valued and trusted religious teachers. The revolutionary tendencies of the whole youth movement are seen by them to be but an added voice in the cumulative protest against the spirit of militarism, materialism and ecclesiasticism, which are the political, economic and religious dangers of our own and every age. It is admitted that protests often run into radicalism, that they frequently proceed from a fragmentary knowledge or a misdirected energy. Nevertheless, there is in every protest an element of idealism which finds expression in a kind of divine discontent with fixed institutions and long-established customs that have somehow failed squarely to meet and adequately to deal with life's pressing problems. It is this element of idealism in youth upon which the religious teacher bases his hope, and to which he makes the appeal that he knows will not go unanswered.

Young life is capable of a daring response to a great challenge. We of the older world are they who are "slow of heart to believe"; in them there is the true burning of heart to hear the voice of God, both from the spoken pages of sacred scripture, and in the noble, even if the tragic, drama of life's full experience. The problem of a race or people is not, in last analysis, the problem of its youth, but of its majority of men and women of half-spent lives, of waning intellectual energy, of settled religious beliefs, of bygone enthusiasms, and of increasing moral fatigue. The actually vital question is not: How shall we tame and subdue vagrant youth? Rather it is: What can an ageing world do to renew its youth, to quicken its spiritual pulse, to clarify its intellectual and moral vision and to set its face more resolutely toward the rising of new suns?

If life is growth, it is not youth, but old age, that is rebellious when it ceases to grow, when, in the language of the poet, it ceases to follow life's gleam. More urgent than the voice of creed, or the warning cry of controversy, is the call to follow the soul's star, life's golden gleam, which is "Not of the sunlight, Not

of the moonlight, Not of the starlight," but of that true light which lighteth every man that cometh into the world. Greater than the thunderous fire which fell upon Horeb-Sinai is the mild and benign light that shone about Bethlehem, that illumined the Mount of the Transfiguration, that flickered in the shadow of the Cross and brightened the world with its radiance on the first Easter morning.

In this day, when Christ is capturing the imagination of all the great civilized races of the earth, it will not be sufficient to insist upon the standardization of the Christian faith upon the basis of what does not dare to be denied. If, without becoming merely eclectic, Christianity, by its own superiority, has been able, through assimilation, to incorporate into itself almost the whole of the spiritual wealth of the non-Christian religions of the world, this is certainly not the time for either a doctrinal or an evangelistic retrenchment, for sectarian particularism, for an exclusively orthodox church. The call is for comprehensiveness, for the widening of our spiritual horizon, for a body of religious doctrine which shall be the greatest possible common denominator for the various beliefs of religious men and women, for a universal church, as against a mere association of religious sects, and for an emphasis upon those great religious truths concerning which, of historical necessity and from common spiritual experience, there has always been, and now is, complete unanimity.

The call of the time is not for a return, but for an advance, to first Christian principles. It is the call to religious tolerance, to a study of the Gospels and the teachings of Jesus, to character building through Christian evangelism and to the ideal of the Christ-like life. To such a call there can be no response but that of Christ himself. The hungering cry of the world is voiced in the words of that eminent delegation of Greeks whom the Gospel writer has reported as saying: "Sirs, we would see Jesus!" The whole problem and its solution are summed up in the significance of Jesus' reply: "And I, if I be lifted up from the earth, will draw all men unto me."

SAMSON AGONISTES: AN APPRECIATION

GRACE FAULKS FRETZ

Bloomfield, N. J.

MILTON'S *Samson Agonistes* is a tragedy of seventeen hundred and fifty-eight lines, based on the sixteenth chapter of Judges. This work has aroused much criticism, both favorable and unfavorable, the curious fact about it being that very little is temperate. A critic says that *Samson Agonistes* is one of Milton's best works, placing it next in rank after *Paradise Lost* and *Paradise Regained*; another states that the drama is so lacking in the characteristics of Milton at his best that it clearly indicates his declining powers and is a pathetic comment on a great poet's loss of ability. Some one objects to Milton's choice of the Greek dramatic form; someone else, to the irregular metrical scheme; a third criticizes the diction, while a fourth regrets the lack of poetic adornment. These objections seem weak in consideration of certain facts concerning the drama, the only long poem which Milton wrote entirely from inner prompting, and one which contains so much of the poet's personality. There comes, indeed, from the reading of it, a knowledge of the sheer strength and virility of Milton that the other poems, excepting *Paradise Lost*, fail to give.

The subject had been in Milton's mind long before he put it into dramatic form. In the poet's jottings of possible topics for a tragedy or an epic poem, the following are to be found: "Samson Pursophorus or Hybristes," "Samson Marrying or Ramath Lechi." These were noted down in 1640, and in the next year there is another reference to Samson in the tract, "Reasons of Church Government urged against Prelaty." Here Milton makes application of the story of Samson, "the mighty Nazarite," to the king and his prelates. From 1640 then, until some time in the late sixties, Milton had this subject in mind and was probably more or less consciously fitting it to the best form. In the light of this fact Lowell's explanation of the poet's use of the Greek dramatic form

seems not only unpleasant but inadequate. Lowell says: "If the structure of his mind be undramatic, why then the English drama is naught, learned Jonson, sweetest Shakspeare and the rest notwithstanding, and he will compose a tragedy on a Greek model with the blinded Samson for its hero and he will compose it partly in rhyme." Milton himself realized that his powers were not such as to make a great success on the stage of his day; he says in the preface to *Samson* that he is writing a closet drama. He shows why he chooses the Greek form: "Tragedy as it was anciently composed, hath been ever held the gravest, moralest, and most profitable of all other poems—the purpose is, by raising pity and fear, or terror, to purge the mind of these and such like passions—that is, to temper and reduce them with a kind of delight." There were other reasons which made Greek drama a peculiarly fitting form: Milton was writing at a time when the notorious Restoration plays were being staged and when Puritans considered the theater and all that pertained to it as emanating directly from the devil. Therefore, if Milton—a Puritan of Puritans—attempted drama at all, it must be in the most perfect form he could find. A Greek drama written in blank verse on a religious subject differed as widely as possible from the Restoration play, French in style, rhymed, and far from being religious in subject matter.

Greek dramatic form was the best vehicle for this subject matter: there were few characters, the chief of whom was blind, and on that account there was needed someone to report events to him and to warn him of persons approaching. For this office the chorus of the Greek drama was perfectly suited. Examples of this are found in line 326 and following, where Manoah's entrance is announced:

But see, here comes thy reverend sire
With careful steps, locks white as down,
Old Manoah.

Again, in line 710 and following, Samson is prepared for Delilah's appearance by the words of the chorus:

But who is this, what thing of sea or land?
Female of sex it seems—

In line 1061, Harapha is heralded:

But had we best retire? I see a storm.

Look now for no enchanting voice nor fear
The halt, honied words; a rougher tongue
Draws hitherward; I know him by his stride,
The giant Harapha of Gath.

These instances of the necessity of the chorus do away with Doctor Johnson's objection that the Greek chorus is an "encumbrance." Besides this function of announcing, the chorus is used to deepen the pity for Samson, as in line 117 and following:

O change beyond report, thought, or belief!
See how he lies at random, carelessly diffused,
With languish'd head unpropped,
As one past hope, abandon'd,
And by himself given over;
In slavish habit, ill-fitted weeds
O'er worn and soiled.

The chorus also affords many opportunities of lofty eloquence.

The metrical scheme used in the poem seems to have troubled many. Macaulay and Doctor Johnson are one in condemning it. Macaulay speaks without enthusiasm of the "wild, barbaric melody of the choral passages" and adds, "We think it, we confess, the least successful effort of the genius of Milton." Doctor Johnson says: "Milton took his hint from Trissino's *Italia Liberata*, and finding blank verse easier than rhyme, was desirous of proving to himself that it was better." Then in his own quaint way Johnson continues: "He that thinks himself capable of astonishing may write blank verse; but those that hope only to please, must condescend to rhyme." Symmons thinks that Milton has failed to reproduce the metrics of the Greek chorus with English sounds and words; he calls it "a disorderly rabble of lines of all lengths, destitute of rhythm." On the other hand, many critics approve the adaptation of the Italian plan of mixing verses of various lengths. To these readers, the changing line is a delight; they glory in Milton's power to alter the pattern to suit his purposes. They describe the arrangement as that of the "free, musical paragraph" and think its use a sign of Milton's "perfectly controlled art." The

test of the successful line of poetry is in the satisfaction its sound gives the ear. This test applied here suggests the thought that the metrical scheme, no matter where it came from or whether it is regular or irregular, is without doubt pleasing to the hearer and singularly suited to the thought it conveys. Doctor Johnson and Macaulay we remember as prose writers, even though they doubtless wrote in the orthodox meter and rhyme that they miss in Milton. But could any rhyme or regularity increase the tragic stateliness of these lines from *Samson Agonistes*:

O dark, dark, dark amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day!

The diction of the drama, Doctor Johnson says, is perverse and pedantic in principle; he also asserts that Milton was desirous of using words with foreign idioms. "However," he adds more genially, "we find grace in its deformity." Doctor Johnson gives no examples of these foreign idioms. He assuredly is right in saying that we find grace.

The expressions termed "perverse and foreign idioms" were probably the phrases chosen by the poet because they seemed to him, for the particular uses to which he put them, stronger and more exact than others. He often used a word in a double sense—as in the phrase "accomplished snare," describing Delilah. To gain strength a word is often repeated; as,

Love bondage more than liberty,
Bondage with ease than strenuous liberty.

The polish and general finish of the diction have impressed two critics as being like metal: "A work whose beauty is of metal rather than marble, hard, bright, and receptive of an ineffaceable die," "a classic work, simple and strong in structure, noble and beautiful in thought and language, with not a languid or flaccid passage in it, but every paragraph like wrought metal for weight and finish."

This has been called "the most unadorned poem that can be found"; but is it so? The true statement would rather seem to be:

this poem is adorned with strong, expressive figures of speech that, far more appropriately than the classical allusions and elaborate ornaments of Milton's other poems could do, enhance the style. Notice, for example, these passages:

I seek
This unfrequented place to find some ease,
Ease to the body some, none to the mind,
From restless thoughts that like a *deadly swarm*
Of hornets armed, no sooner found alone
But rush upon me thronging.

and—

But now with head declined,
Like a fair flower surcharged with dew—

Very often in a mere figurative phrase there is a whole paragraph of description: "heaven-gifted strength"; "that specious monster"; "my fort of silence"; and this especially strong line:

To death's benumbing opium as my only cure.

The phrase "tongue-doughty giant" pictures the giant Harapha in a word.

One of the great values of the composition lies in its autobiographical touches. There is danger here of reading into the lines; however, one cannot but be impressed by the analogy between Milton's situation and that of Samson: Obviously, the poet felt a kinship to Samson in his unhappy domestic situation, and in his wealth of condemnatory epithets applied to Delilah we hear again the eloquence of denunciation that once had overwhelmed Salmatius and Morus. "A deceitful woman," "that specious monster," "my accomplished snare," "a fallacious bride, unclean, unchaste"; "my traitress," "hyena," "sorceress," "a manifest serpent," "a viper"—all these terms are used in describing Delilah. Milton dwells on "the outward ornament" of Delilah as the first cause of Samson's downfall:

Whate'er it be, to wisest men and best
Seeming at first all heavenly under virgin veil,
Soft, modest, meek, demure,
Once joined, the contrary she proves, a thorn
Intestine . . .

Reading these lines we recall the fact that it was Mary Powell's beauty, together with her blushing and retiring demeanor, that made sudden conquest of the poet's fancy. Yet, Delilah is not so much meant to represent Mary Powell as to be the embodiment of evil womanhood, beautiful without, foul and vile within. Just as in *Comus* he celebrated woman's virtue, Milton here assails her vice. In addition to misfortune in love, both of these heroes were in old age blind, knowing that the enemy was abroad in the land, that much had been lost, yet feeling the divine strength to do a great thing and bring the nation into its own. Milton, from the bitter experience of his own dark hours, could write the lines:

O loss of sight, of thee I most complain!
Blind among enemies, O worse than chains,
Dungeon, or beggary, or decrepit age!
Light, the prime work of God, to me is extinct,
And all her various objects of delight
Annulled, which might in part my grief have eased;
. . . I, dark in light, exposed
To daily fraud, contempt and wrong,
Within doors or without, still as a fool,
In power of others, never in my own.

Of the drama in general it may be said that its literary position is unique because of its Greek form, blank verse, and old English spirit. The lines hold wisdom and lofty sincerity; one may gain from them lessons for the great experiences of life, strength to endure without bitterness, to triumph in spite of past yielding—the ideal of a noble end. As of Samson, so too it might be said of Milton:

Samson hath quit himself
Like Samson, and heroickly hath finished
A life heroick.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

BIMONTHLY BREVITIES

DOUBTLESS sermons may be too long. Yet there is something silly about sermonettes; they will soon turn the House of God into a churchette, filled with nobody but Christianettes. May the Lord deliver us from those gentlemanly ushers who are mere preacherettes!

PURITANISM may sometimes have robbed the Lord's Day of its joy, but our modern worldliness does worse—it deprives it of its holiness. When by profaning the Holy Day we have soiled that last relic of Paradise, nothing remains of Eden but its curse.

MEXICO and other neighboring states should be invaded; not with soldiers but with schools; not with bullets but with Bibles; not with rifles but with religion; not with cannon but with culture. Our intervention in any land should not be military but missionary. This would make in a single generation the Rio Grande as peaceful a boundary as the Saint Lawrence and the Lakes, and it would cost millions rather than billions.

MANY worldly men want their wives to be pious; the speculative banker seeks honest employees; and most blasphemers prefer a godly teacher for their children. Sinful society thus pays a grudging honor to goodness. Christians are the "salt of the earth"; it would have rotted long ago save for the holy seed. Many a man who prides himself upon his prosperity has been actually thus blessed only for the sake of a little child; wicked men have been kept out of perdition by praying wives. Ten righteous men would have saved Sodom, and this animal world of greed and war is still being saved by the service and for the sake of the church.

THE better the instrument, the better the music should be,

but that is not always the case. Paganini could play more divinely on a cheap fiddle than any amateur on a Cremona. So it is possible for any humble but inspired soul to give God better service through his limited abilities than ever is done by a worldly intellectual giant. No matter how insignificant we are, let the Great Musician play on the cords of our lives and the angels will stop playing their harps to listen to His sonata.

ELECTRIC light, however bright human skill may make it, cannot compete with the sunlight of God in growing crops or illuminating cities. No human culture or moralist discipline can rival the grace of God in the saving of souls or the consecration of life. It is not enough to be *taught* again, we must be *born* again.

A PROFESSOR of neurology in the University of Chicago, Dr. C. Judson Herrick, has recently produced a volume entitled *Brains of Rats and Men* (University of Chicago Press). While he supports the evolution of the human brain from those of lower animals, he also asserts that in man there appeared an elaboration, introducing reason, imagination, volition, and other personal elements. Here is a striking passage from his book:

No metaphysical postulate of necessity in the theological sense of foreordination, no fatalistic mythology of a bygone age which envisages man as a puppet all of whose acts are determined from without his own personality, no mechanistic scheme which recognizes no patterns of vital energies different from those of physical chemistry as manifested in semipermeable membranes and fat-soluble vitamins—none of these favorite devices of an oversimplified physiology measures up to the requirements of an adequate statement of the problem of human life.

Certainly evolution as a scientific or religious theory cannot endure, unless both scientists and theologians see in all nature and life a continuous creative power, making new things not wholly to be explained materially.

FRANCISCAN poets are being reread and freely quoted since the sept centennial memorial of their founder. One of the most ecstatic of all was Giacomone dei Benedetti, of Todi, whose little Christmas lyric was published in the last issue of the METHODIST REVIEW. Put in prison and laden with chains because of his

scourging the papacy of his time, in spite of suffering his soul passionately burst forth in mystic song. Here is one of his poems as translated by Mrs. Theodore Beck:

When the mind's very being is gone,
Sunk in a conscious sleep,
In a rapture divine and deep,
Itself in the Godhead lost;
It is conquered, ravished, and won!
Set in Eternity's sweep,
Gazing back on the steep,
Knowing not how it was crossed—
To a new world now it is tossed,
Drawn from its former state
To another, measureless, great,
Where Love is drowned in the Sea.

BISHOP BRENT, of Buffalo, recently said:

"There are but two divisions of thinking men on the subject of war. There are those who think that war is a necessary evil and must be prepared for accordingly; and there are those who consider it an unnecessary atrocity, for which there is a substitute which must be created and put into operation. I place myself unhesitatingly in the second group.

This Protestant Episcopal Bishop strongly supports the League of Nations. May he not be right in insisting that the League is not so much to be blamed for slow progress and seeming failure in many efforts, as are the nations who might have entered and greatly strengthened it?

A FITTING text for a New Year's sermon is this: For ye have not passed this way heretofore (Josh. 3. 4). We are constantly carrying our old life into new experiences. May not this identity of ours, without ceasing to be itself, grow larger for the new things that are surrounding it? New life, more life, richer life, some finer quality and bigger size—may these be ours! The past and future meet at this Jordan of a new year. Yesteryear need not be wholly forgotten, but—"Speak unto the children of Israel that they go forward!"

"SEEING is believing." By no means. The wise soon learn to distrust appearances. "Judge not by sight," says Jesus. The verdict of our senses is never final. What we call facts need criticism

and interpretation. The ideal must ever come to the rescue of the real. Deeper insight means the reversal of many of the judgments formed by sight. The great soul sees more and sees more truly than the little soul. We must learn to see with that which is behind the eyes, with mind, and heart, and spirit. Perhaps we shall find that the profounder maxim is "Believing is seeing."

HEZEKIAH, king of Judah, in that prophetic age, the eighth century before Christ, was a religious reformer. Among other things, he destroyed that brazen serpent which Moses had made to save Israel from snake bites and which was kept as a memorial of that remedial salvation. It had become an object of idolatrous worship and Hezekiah called it *Nehushtan*, a "piece of brass." Does not every age face such a religious peril? Are there not many pretty pieces in our church institutions and even some forms of stating pious truth which once may have helped out but now are harming both heads and hearts? Every evangelistic period must often forsake the forms of godliness to find its power. Perhaps we ought to be more vigorously smashing many of these *Nehushtans*!

"SUCH knowledge is too wonderful for me; it is high, I cannot attain unto it." Yet the more we do know, the more we know that we don't know. The wider the radius of our knowledge reaches, the larger becomes its circumference and therefore the more numerous the points at which we face the unknown. If "faith is the assurance of things hoped for, the conviction of things not seen," then science ought to constantly increase faith. For physical science by enlarging our knowledge of the universe should mightily expand our sense of the invisible.

OPTIMISM is an imperfect moral philosophy of life. There is too much wickedness and woe in the world to claim that all is right in it. But Pessimism is wholly false, for our little planet has too much both of gladness and holiness in it to be called the worst of all worlds. It is neither as bad as it might be nor as good as it ought to be. Not Optimism nor Pessimism but Meliorism is the ethical principle that gives high hope to humanity and cour-

age to our conduct. It is silly to say that "Optimism sees the doughnut but pessimism sees the hole." It is Meliorism that sees the Whole. It can get some food out of any doughnut, however big the hole—and better yet, it will one day transform all present politics, business and social relationship into that Divine Kingdom which is not full of hellish holes. Neither the superlative *Best*, nor the subordinate *Worst* furnishes any inspiration to earthly effort, but the comparative *BETTER* should strengthen all hands, heads and hearts to rebuild the world.

COLOR has a symbolical significance. It possesses a trinity, red, yellow and blue, from which all other hues are made. Red is a type of sacrificial service, for blood is an image of the atonement; yellow is the golden crown that the ruby cross achieves; and blue is the celestial sky, the goal of all life. So a rainbow, shaped by those three tints, links the sunlight of heaven to the raining clouds of earth. Dare we thus use our vision and behold a Divine presence and promise in every varied vibration of light?

YOUNGER generations are always going and older ones coming—perhaps we should exchange those two verbs. Place which generation we please first and it is as much to blame for its faults as the other and somewhat less to be credited with its excellencies. A new youth is a necessary thing to have if we are to gain a new world. Much of what is criticized in youth is both good and bad. The bad they mostly got from their decadent ancestors, but their strange moral explosions, which parents cannot quite comprehend, are frequently the invasion of a spiritual energy which will help to build a better world. The only road to a worthwhile to-morrow is to save perfectly the children of to-day. And it is because the older generations have so much failed that we need a better new one.

RECENTLY a rather clever book appeared entitled *Man Is War*, the general text of which seems to be "War is Hell—but it is Human." It is not difficult to show that our race, not only in nationalism, commerce, applied science, but even in religion, has had the habit of making war the final solution of all deep dif-

ferences. But that is not human, it is beastly. Man has not yet become man. He is still an animal. When he becomes the child of God through the only Real Man that ever lived, Jesus Christ, he will use no weapon but the sword of the spirit, which is the Word of God, and then the meek, and not the military, shall inherit the earth. Thinking heads and loving hearts are more mighty than all mere muscles and military munitions. It is not the "red-blooded he-man" that can conquer the world. Even an innocent lamb is worth more than that sort of a wolf. To make what is called the "balance of power" the "real political business of the world," as this smart but worthless little book which brilliantly stands for baseness claims, is an insult to both mind and morals. To sneer at idealism is to cancel that element in man which creates all real art and shapes all genuine human progress. One only needs to read history to discover that the biggest failure of humanity has been the attempt to solve problems by might and not by right.

THE ONLY CHRIST

Art thou he that should come? or do we look for another?
—Luke 7. 20.

It was his Judaic conception of a Messianic career which caused John the Baptist to make such an inquiry of doubt. He could not comprehend the great superiority of works of mercy above those expected of imperial power. He had not entered the Kingdom when he could not see that righteousness in the merely legalistic sense is less than that of love. If Jesus was the Messiah, why should he, the Forerunner, be allowed to suffer imprisonment and the possible doom of death under Herodian autocracy? Was not the Messiah, and not Herod, the rightful King of Israel? John represents that legal literalism of intense moral vigor which prepares the way for the Kingdom without entering it. What he needed, and what the world needs to-day, is not another Christ, but a new and true view of the Only Christ.

This query by John is a question of the ages. Even the truth-seeking mind has often become skeptical, especially when confined,

as many are to-day, in the prison of materialism under the Herods of skepticism. Such voices in the wilderness are all about us to-day.

A Saviour is the necessity of the moral world, demanded by the universal fact of sin and the individual experience of guilt. But, even more than that, a God-Man is the necessity of the nature of things. The conception of creation as a Divine act involves that its climax must be in the complete self-revelation of God. Without such a culmination of the creative act, Theism would be an impossibility. But redemption is quite as necessitous as creation, for man needs that God who has ever seemed inaccessible to guilty humanity. Without God we live in conscious orphanage, lacking any firm bond either with the universe, its manhood or its Maker. We have fallen overboard and into the ocean of our needs the Father must and will plunge.

All religion is a looking for mediation. Although the expectation for such a Comer was most intense in Hebrew thought, no really religious people has been without it. The ethnic religions are largely made up of divine-human ideals called gods. The many Avatars of Hinduism, such as Krishna, Buddha and others, the world regeneration hope of Parseism, and the Hellenic, Latin, Norse and other mythologies should not be used as arguments against the Christian faith, but as showing the universal need and hope of humanity, however unworthily expressed. Similar is the whole history of sacrifice. The Wise Men from the East were not the only lookers for the Star.

There is a theoretical and somewhat rational Christianity, possibly too much emphasized to-day, which depends, not on the fact that Jesus was and is and will be the Christ of all ages, but upon this abstract necessity of a Christ. Independently of all theology, there is often constructed by those who look into human nature and its needs a Christian system in theory. Such speculative piety need not wholly be rejected. If held, however vaguely, it may often predict that whenever historical conditions are fulfilled, in "the fullness of time," a Christ must come. This somewhat imaginative truth would haunt the human mind were there no Gospel, no church, and even no Jesus. This eternal effort to

reach religious experience through merely mystic intuition and rational reflection, demonstrates its necessary truth but does not supply the human necessity. It is good for us to-day to turn a healthy Christian agnosticism against such merely theoretical religion, and demand a real and historical Christ.

The Christ of theoretical criticism cannot answer the needs of mankind. That so-called ideal Christ, who has no historical revelation, is without that genuine humanity which alone can make him helpful. The mere expectation is not enough, for it is only through his reality that he touches us. The essence of the idea of a Christ lies in its holy factness. Those who have nothing more than an ideal Christ do not have even that.

The historical Jesus answers every condition. He is the only real Man of history, for he is both human and sinless. He is the only God who can be known first hand and personally, because there is no other point either in nature, history or life when man can find the Divine values. Speculative religion fails just because it places philosophic emphasis on the so-called natural attributes of God, such as omnipotence, omniscience, and ubiquity, rather than upon the moral attributes, such as love and mercy. Some time man will discover that there is no path to power or knowledge but that of love. The supreme majesty of the character of Jesus is something unapproachable in conception apart from himself. If he had never lived it, no man could ever have thought it, and much less found it. The Divine Spirit as one beholds it in Jesus is appreciably larger than the continued moral and spiritual energy of the whole race. This fact of experience makes it a supernatural life. He leads us without a shock from the visible to the invisible and thus presents himself to our consciousness as the God-Man. Only in this Only Christ can we penetrate confidently into all things spiritual. Those who know Jesus personally cannot henceforth worship any God who is not like him.

It has been quite easy for many types of critics to make parallels between the teachings of Jesus and other prophetic leaders of mankind. This is a mere outcome of the relation between the Baptist and other forerunners and our Lord himself. Rabbins fre-

quently find certain parallels in the Talmud; nevertheless, those who heard him declared that he "spoke as one having authority and not as the scribes." His words have himself in them. He came not merely to preach the Gospel, as did John, but to live and to be the Gospel. He ever spoke not merely as an expounder of truth but from the depths of his own personality, as the Truth himself. In his most exalted-claims there is no loss of his humility, yet in this remarkably personal character of his teaching, as in his life itself, can be found the proof that he is the Only Christ.

Certain superficial likenesses can be pictured between our Lord and other Avatars of the race, such as Zoroaster, Confucius, Krishna or Buddha. It is easy to portray their greatness, most in their teaching and least in their lives. There is not enough in either their messages or their manhood to blot out the absolute originality of Jesus as the Christ. They could philosophize about it, but *they did not have it, either in holiness of character or in the personal manifestation of God in life.* Confucius largely leaves God out of life and Buddha tries to take life out of both God and man. The asceticism of Buddha is a personal effort to annihilate the human consciousness; the sacrificial teaching of Jesus is to enlarge personality by extending its relations to human brotherhood and the Divine Fatherhood. Jesus in the past and still more to-day is invading and transforming all other religions.

The right sort of emphasis should also be placed upon the works of Jesus as well as upon his words and personality. He did not place any emphasis upon the element of power in his miracles. Indeed, he always tried to keep that in the background. His works flowed out of his own personality of love and mercy (read the message he sent back to the Baptist); this makes his works different from those wrought by others: "They testify of Him." And this is an increasing testimony. His works did not cease with his life. The "greater works" done by his followers are wrought because his return to the Father gives the world his personal spiritual presence. He is still a present and growing fact in the world, a continuous supernatural power easily recognizable by those who apprehend spiritual things.

That all do not recognize in Jesus of Nazareth the Only Christ of God simply proves the large lack of spiritual insight which is common enough in humanity. The scholastic and philosophic temperament are so absorbed in abstraction rather than concrete realities that they are often the last to recognize him. These things are "hidden from the wise and prudent and revealed unto babes." The least in the kingdom of heaven can see more than the most exalted sons of the outer world. To the willing and teachable mind, Jesus is revealed as the Christ, the Very and Eternal God, in union with humanity. Look not for another, **HE HAS COME!**

[NOTE.—The above editorial is written as a comment on certain phases in two articles in this issue: "Krishna and Christ," and "The Silent Years of Our Saviour." But the Editor recommends above all other treatment of this topic that marvelous book, *The Christ of the Indian Road*, by E. Stanley Jones.]

THE BEST MENU

The Lord answered and said unto her: Martha, Martha, thou art anxious and troubled about many things; but one thing is needful, for Mary hath chosen the good part which shall not be taken away from her.—Luke 10. 41, 42.

WHAT a rare privilege was this visit of our Lord to his friends in Bethany. He is for us the holiest of Hosts and the greatest of Guests. He brings with him more than we can give to him, the light and peace of heaven. And he requires hospitality not of the hands only but also of the heart.

Yet to one of his friends the coming of Jesus seemed to be a burden as much as a blessing. Martha seemed to be all "put out." To have so important a visitor piled up her anxious toil until she was cumbered and entangled with it. Her only idea of entertaining Jesus was to give him a good meal. So the work got on her temper, always a little short, and her sharp tongue lets loose. "Make Mary help me—no use for me to tell her." Jesus answers: "You fuss and fret too much. We don't need so many things. After all there is only one thing absolutely necessary. Fellowship is the best part of any menu."

We naturally feel a certain sympathy with an overburdened housekeeper. What more important official is there in the world? The housekeeper runs a university, keeps a laundry, a clothing factory and a restaurant. She is a health officer, a police magistrate and all! Certainly Jesus does not condemn diligence or criticize activity. She is reproved not for her earnestness but for her fussiness and fretfulness. And not for her wish to serve a friend from the secular standpoint. Good housekeeping is needed, but it does not create a home. The man that has married a skillful cook and chambermaid only may live at last in a house where children cannot play. Love, and not mere diligence, makes the home. It is selfishness, and not efficiency, that is spoiling all big business.

What was condemned was the turbulent, unquiet spirit, the worry and care that kill patience and spoil life. She let the cold east wind of her misbehavior mar the sweetness of the Saviour's visit. Her complaint is not only of her sister but of the Lord himself. The attempt often made to defend Martha because of her energetic housekeeping misses the central mark of life. The question, Who would make the best wife? was once answered thus: "I would prefer Martha before dinner and Mary after it." That reads the story carelessly. There is no proof that Mary had been an idler. This account, which so fully relates Martha's life of labor, states that "Mary *also* sat at the Lord's feet." Religion is not mere gazing, listening and dreaming, is not made up of monastic attitudes and golden halos. The truly efficient life uses brains to save hands. It can become economical of motion. Mere activity is frittered strength. The heart is more useful in all service than either head or hands. We need to get from under the mere tyranny of toil. Jesus says to all the weary and heavy laden, "Ye shall find rest."

Would any busy housewife who had given a visitor none of the companionship for which he chiefly came, when she hears such a reproof have the right to rejoin, "That's all we get for our pains!" This judgment by Jesus is more than mere romance. He was the most practical of men and he knew that the real needs

the ideal. Surely the mystic should be practical, but it is not the mere outward fact of service but its inward spirit which gives it value.

"But one thing is needful." It was Mary, and not Martha, that had visioned the supreme value of life, and chosen the deathless treasure that time cannot destroy. *One thing*—any broken life is cemented into unity by loving consecration.

Our human life is constantly becoming harder rather than more happy by that advance of so-called civilization which entangles us in many things and misses the one thing needful. Human wants instead of being satisfied simply increase. Luxury, dreamed of as a rich possession, often burdens life. The decoration craze has turned the parlor from a living room into a bric-a-brac shop. The sport of to-day is so restless that it furnishes neither creation nor recreation. We should sound the note of simplicity again by which Francis of Assisi found spiritual wealth in poverty, and John Wesley perfect love in sacrificial service. Love is all that we need, the universal solvent for which alchemists look to turn all metals into gold. Jesus is all we need, for in him we find the God who is love. Are we destitute of any necessities? Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

The One Thing is the Needful Thing. A crust of bread would be worth more in a famine-stricken desert than all the pearls found there. The pilgrims of eternity must not overload themselves, or the goal will never be reached. Life is overcrowded with superfluous activities. We are apt to think nothing is going on unless there is plenty of buzz and bustle. It is worry, not work, that kills. But worry comes from multitudinous aims that shut out the one purpose which makes life strong. Suppose that in starting the machinery in a factory we worked a crank rather than slip on a belt or pull a lever. A steam tug with its dinkey engine makes more noise than an ocean steamer. The buzzing factory might jeer the lighthouse for being so quiet, but, without its light, the factory wares could not go safe to sea.

Would you not despise a man who puts pleasures in place of

his work? But what of that worse sin most of us are committing, in grasping at all temporal rather than the eternal good? "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not?" There are folks whose cares keep them from church and others who bring them there but do not leave them at the feet of the Lord. Bustle and business get in the way of God. Most men could do more in less time if they gave Him their time rather than be "cumbered about much serving."

Our need is that unseen power that is given by love. It is not the fussy spirit that really gets the most work done. The world runs too much to work; we are to-day in a Martha period, and ought to come back to that needed fountain of power. The stormy river and turning mill wheels might jibe at the silent mountain lake, unruffled and still, but it is the lake that feeds the river and supplies the power. Where is it found? At Jesus' feet, where Mary found it. This is the true posture of life. Worries become God's teachers of trust, and anxious care becomes submissive faith which brings everything in life, work and play, and lays them at the pierced feet of the Master.

So Mary had chosen "the good part." There are choicer bits on the dinner table than the many courses of the menu. There is a chief portion, the best dish at the feast. We can do without all the rest. What does Jesus like best? What does satisfy his hunger and thirst? Some secret thing in fellowship we give to him and he to us.

Martha in making her meal had mistaken the tastes of Jesus and the finest flavor of all the foods of life. There are many folks who make their very hospitality a burden by not giving themselves as well as their forage. Jesus comes to heart and home, not to get what we have or can make but to get ourselves. This is the best way to entertain any guest. Love is the best we can give or receive. Fellowship is the finest food of the fairest feast. All genuine visitation is for giving and getting better things than can be boiled in the pot or baked in the oven.

And the good part is precious in its substance. What a mighty millionaire was that ancient prophet who cried: "The

Lord is the portion of my soul." And Paul sees that the wealth of His universe can be surely shared with Him. "All things are yours and ye are Christ's and Christ is God's." It is good to give all to him, it is better still to accept him as a gift. It is an enduring substance. All else will fail. We constantly lose all physical things; no earthly good abides. This "better part" on the table of all life, found as we sit at his feet, will last as long as he lasts, and that is forever. Write down a line of ciphers, thousands or millions of them, and still they are nothing until some single digit leads the line. All other tasks or possessions made by toil and strife are without value until this "one good part" adds its worth to all the rest.

And it is ours for the asking. "Mary hath chosen"; love is given, not forced. All else is costly, this is free. Crowds of other things in the world's weary life appeal to us from the ledger, the bank book, the shop, the office, the ball room and the dinner table. Many things! many things! while we neglect the one good thing. The Lord of the banquet says, "What will you have?" How foolishly most of us would use the three wishes suggested in the fairy tales! Here is just one worth while, "Give me Jesus." Entertain him here and he will entertain us hereafter at the marriage supper of the Lamb.

What do I wish for? Conceive—world, cold, dark, and barren. How shall it become beautiful? Shall it ask for grass, and flowers, and fruits? No, just ask for the sun, and a dead earth shall find its soul in the greenery of leaves, the hues of blossoms and the flavor of fruits. So, all the wealth of life for us will come not from the weary world, but from the Light of life, which will create for us the one thing needful, which is that good part that never shall be taken away.

NAMING THE CHILD—A NEW YEAR'S MEDITATION¹

By what name shall we call the child? Many are quite careless in naming the baby, for a name may become a blessing or a

¹This article is a slightly revised copy of a chapter in *Christmas Canticles*, by GEORGE ELLIOTT.

burden. It should have dignity, euphony, and significance. It may be true that "a rose by any other name would smell as sweet," but does not the word "rose" sound more sweetly to the ear than the word "cabbage"? We are not surprised, therefore, that, when the supreme birth of all time came, even noble parents as Joseph and Mary were not allowed to choose his name, but heaven announced it even before his conception to each of them separately.

The Bible everywhere places great emphasis upon names, for in the Hebrew psychology a name was more than a conventional distinction, it was a picture of personality. A crisis in life and character brought a change of name: Abram becomes Abraham; Jacob the supplanter becomes Israel, a prince of God; Simon becomes Peter the rock; and Saul the persecutor becomes Paul the missionary. So names are more than external badges; they stand for inner tributes of the human spirit.

The Holy Scriptures give us many names of God, marking the progressive revelation of his nature to man. In Genesis we see his power in the name *El Shaddai*, "the Almighty"; in Exodus his providence in the sacred *Tetragrammaton*, "Jehovah"; Isaiah shows us his moral character as the Holy One of Israel. And still the world waited for another word, and Jesus taught us to say "Our Father." What name will best fit him who is both God and man?

New Year's Day, one week after Christmas, is the Feast of the Circumcision, the anniversary of that day when He who was to do away with the law became a son of the law, by that historic rite which corresponds to Christian baptism, in which we to-day name our children.

What name shall he bear? What word shall go down to history to be enshrined in human hearts, borne aloft in human prayers and tuned to melody in human songs? "And when the eight days were fulfilled for circumcising him, his name was called *Jesus*, which was so called by the angel before he was conceived." It was not an uncommon name for Jewish children; he must not be separated from mankind by some ingenious invention of a unique title. There are not less than three in Holy Writ who bore it,

chief of whom was Joshua, the great successor of Moses. When the "Prince of Jehovah's host" appeared to Joshua in his vision may not that captain of the unseen army have been one with him who coming in human flesh took as his human name that of the great Hebrew commander? For the true successor to Moses, by whom the law was given, is not Joshua the son of Nun, who conquered Canaan, but *Jehoshua ben Miriam*, Jesus the son of Mary, in whom the Gospel came that shall conquer the world.

Jesus is a *personal* name. The highest use of a name is to make individuality. The Bible gives him other names. He is the Shiloh of Jacob's deathbed song, the Branch of Jeremiah's dream, the Prince of the Four Names in Isaiah's prophecy. And he calls himself by other names. He is the Son of David, Son of man, the Way, Truth, and Life, the Good Shepherd, and the Apocalypse loves to call him the Lamb.

There is only one other word that can rival the name of "Jesus" in common use, he is frequently called the Christ. But, like the names above mentioned, it is the title of an office. Christ is simply the Greek rendering of the Hebrew word *Messiah*, the Anointed One, the title given to the promised delivering King of Israel by psalmist and prophet.

Shall we call him Jesus or Christ? Of course it is proper to call him either or both, but the personal name brings a closer sense of fellowship than an official title. Do we have a dear friend who holds a high office? and do we call him president, governor, mayor, general? Is he not nearer in that personal name by which we have known him since we were boys together? So the name "Jesus" is repeated more than ten times as often in the four Gospels as the title "Christ." It was by this name that his mother called him from his play in the fields and his work in the shop at Nazareth; by this name the twelve apostles knew him; and "this same Jesus" the angels of the ascension call him as he sweeps by cloud chariots to his native home.

This human name, given in his humiliation, identifies him with us. It has become a divine name, borne by the King of kings and the Judge of all mankind. And it always was a divine name,

divinely ordered, hinted in prophecy, and announced by angelic messengers to his earthly parents. Are we not right in assuming that not man alone, not even the blessed Virgin herself, could be trusted to find out a name for this wonderful child? His Father purposes to call him by that name which shall suggest the shining forth of that attribute of mercy concealed in the old divine titles, and now shining forth in splendor from his sweet human name.

Jesus is also a name of Power. Its literal meaning is "Jehovah is Salvation." "His name shall be called Jesus, for he shall save his people from their sins." He saves! This is the testimony of faith, the experience of love, and the thrill of hope—and every time we say it we speak a bit of his name.

He alone saves: "There is no other name given among men by which they may be saved." Read the many references to "the Name" in the Acts of the Apostles, and we shall learn that Jesus, and not his word, his ordinances, nor his church, can redeem and deliver the world. This is the one thing that separates Christianity from all other religions; it centers in a personal Saviour. Confucianism is an ethic, Buddhism a philosophy, but Jesus Christ is salvation.

He saves from sin; not from wrath only, nor from poverty, disease, pain or death, but first and foremost from sin, and, therefore, finally, from all other woes. This name of "Saviour" has a growing meaning. "In His Name" has been wrought out every great deliverance of history; and the other great names—Paul, Augustine, Luther, Wesley—are great only because he made them so. "His name shall continue so long as the sun and moon endureth." All other names, even those dear ones of father, mother, friends, are lost in this "name which is above every name." It is highest in the eternal hall of fame, above poets, philosophers, conquerors, or statesmen. All stars grow pale before this Morning Star. It is the one supreme name that time carries forth into eternity.

Jesus is a precious name. As Saint Bernard said, "It is honey in the mouth, harmony in the ear, melody in the heart, and joy in the life."

"There is no name so sweet on earth,
No name so dear in heaven,
The name before his wondrous birth
To Christ our Saviour given."

It is a name of real beauty—two musical syllables, especially as in other tongues than ours they preserve more of its ancient cadence by saying *Yesu*. The child speaks it without effort, and "'tis music in the sinner's ears." A freed woman who was learning to read, after wrestling with the alphabet, asked first to be taught the name of Jesus, for, she said, "after that all the rest will be easier."

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, Jesus, flow along."

Jesus! it is the watchword of every new year. It is the holy magic by which we open the gates of divine power. "For Jesus' sake"—this is the penitent's plea: "in His name"—that is the Christian's law of life.

We all possess two names; one a family name which points to an earthly parentage and kinship, the other, received in holy baptism, we call our Christian name, symbol of a new heredity from a heavenly Father and a new kinship in the spiritual family of our Lord.

Our Christ is not unchristened; we do not have an anonymous Lord. His divine name in prophecy is Immanuel, "God with us"; his human name in history is Jesus, the Saviour. So earth by its human prophet proclaims his divinity and heaven by its angelic messenger discloses his humanity.

The year ends with the birth and begins with the naming of our Lord. Let his be the one Name of names with which we praise the past and welcome the coming year. He is our Child, the gift of God and the heir of humankind. His name should be written in every family record as our own.

"Given, not lent,
And not withdrawn once sent,
This Infant of mankind, this One,
Is still the little welcome Son."

"New every year,
Newborn and newly dear,
He comes with tidings and a song
The ages long, the ages long."

Nearly three hundred years ago that mystic poet of the seventeenth century, Richard Crashaw, wrote these verses "To the Name above every Name, the Name of Jesus," which are here given in the English spelling of his age:

I sing the Name which None can say
But touch't with An interiour Ray:
The Name of our New Peace; our Good:
Our Blisse: and Supernaturall Blood:
The Name of All our Lives and Loves.
Hearken, and Help, ye holy Doves!
The high-born Brood of Day; you bright
Candidates of blissefull light,
The Helrs Elect of Love; whose Names belong
Unto the Everlasting life of Song;
All ye wise Soules, who in the wealthy Brest
Of This unbounded Name build your warm Nest.

THE HOUSE OF THE INTERPRETER

HERETOFORE the sketches furnished by this department of the METHODIST REVIEW have been chiefly religious expositions of various historical passages in the Old Testament. During the present year, it is purposed to present another type of expository homiletics, the textual-topical sermon. Some topic is suggested by a text, but this plan sticks by the text and finds in it interpretations and illustrations of the subject of the sermon. The Editor confesses that practically all this material (as well as some other editorial contributions) is derived from notes of the sermons actually delivered in his own ministry of over fifty years.

THE GOSPEL IN MINIATURE

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.—John 3. 16.

If a preacher were compelled to use but a single text, it certainly would be this, for there are a multitude of sermons suggested by it. Every essential doctrine of our religion can be found in it. It is more precious than jewels, more beautiful than all poetry and profounder than philosophy. Someone has been said to have written the entire Iliad so closely that a walnut shell could contain it. But here is the Gospel in a nut shell;

¹From a poem by Alice Meynell.

not written so closely that it is hard to read, but making an open door to the whole realm of religious truth.

I. *The Ground of Salvation.* This is disclosed by words which suggest two backgrounds of salvation—the loving nature of God and the sinful nature of man.

1. The nature of man. This is the bottom of the text. The word "perish" reveals both human danger and human need. Man by sin is lost to holiness, happiness and heaven. The Gospel proves it as much as the Law. "Under condemnation"—both Sinai and Calvary reveal that fact. In preaching salvation, no soft words will do to start with. This dark background is necessary on which to paint the light and glory of redemption.

2. The nature of God. This is the summit of the text. God is love. His love is real, though often doubted and denied. The many arguments against the divine benevolence fail to recognize that the evils of life are not inherent in the nature of things, but grow out of man's perversion of the world. It depends upon the performers whether the music given them by the Master to play is discordant or harmonious. In God's world and under God's Law, it is man who makes the discords. The Divine Son's love is universal. He loves the world, not merely a single race or a favored few, like the sun, from whose kiss of light nothing is excluded. His love is a vast unfathomed sea "without shore or bottom." His love is also spontaneous, and not based on reasons. The sea needs the wind and moon to swell its waves and lift its tides, but this ocean of love moves itself. "So"—can anyone measure that word? It means "so much."

II. *The Conditions of Salvation.* Just as salvation has a human ground of sin and a divine ground of love, so its realization rests upon a divine act accomplished and a human act required.

1. The Divine Sacrifice. This is not merely a historic deed of Jesus, it is an eternal motive of God. God loved, therefore he gave. It is of his nature to give as of the fountain to flow. Not the grudging gift of a miser nor the careless gift of a spendthrift but the loving gift which is sacrifice. "God was in Christ reconciling the world unto himself." And this is a supernatural gift, the atonement is an objective fact. Christ did not come merely as a commissioner to inquire into the conditions and needs of man. That indeed would be wisdom, but we need more than a gospel of wisdom, we must have a gospel of love revealed by sacrifice.

2. The human condition of salvation is the act of faith. Why by faith and not by works? Just because a gift must be taken by trust and not earned by effort. Saving faith is not belief in a lot of doctrines. It involves an act of will as well as of intellect. Believe the least and follow it trustfully—salvation will be attained. Believe all the confessions and creeds of Christianity and no salvation can be attained, but by receiving a Person, Jesus Christ. Salvation is a gift; faith is opening the heart to receive it.

III. *The Two Sides—Nature and Grace.*

"He comes to make His blessings flow
Far as the curse is found."

The salvation by Christ is as wide as the fall of man. Wherever earth's darkness glooms, God's light shall shine; wherever pain has tortured man, heaven's healing shall be felt; wherever sin has soiled the soul and kindled the blush of shame, the cleansing blood of Christ may be experienced and our tears of penitence glisten in the sunshine of reconciliation; wherever the black raven of remorse has plunged his beak into the aching heart, the white dove of the Spirit shall make his peaceful nest; wherever sorrow has sighed and grief has groaned, joy shall shout; wherever death has darkened a door, angels of hope shall bring their lamps and angels of immortality blow their trumpets of the everlasting morning. There is no end to this gospel, for this text ends in the words "everlasting life." God's "but" lifts "perish" to "life."

"Whosoever" is a central personal word in this passage. Your name, my name is in the Bible, for that word "whosoever" means both you and me. It is the one word for which one dares substitute his own name.

SEVEN WORDS OF THE CROSS

During this year, it is our purpose to present in each issue brief expositions of the sayings of our Lord on the Cross. These themes are especially adapted for the worship of Holy Week, or as a message preceding the Lord's Supper. There are many valuable volumes on these Words, one of the best being *Verbum Crucis*, by Bishop William Alexander.

FIRST WORD.—*Father, forgive them, for they know not what they do.*
—Luke 23. 34.

How we listen to the words of our dying friends; we want to hear the message which has been keyed to the eternal music and spoken in the dawning of eternal life. Yet generally it is disappointing. The sun of life's day, even with the best, often sets in mists and clouds. Not so with Jesus. There are no words more full of meaning than the fathomless Seven Words of the Cross. They begin and end with that invocation, always in his heart and often on his lips, "Father!"

I. *The Petition.* "Forgive them." Saints on their deathbeds often pray for pardon for themselves. Jesus does not. He makes no sighs of penitence. He has no sense of duty undone or opportunity wasted. "He saved others, himself he cannot save." So he flings himself between a guilty world and its doom.

1. Atonement is accomplished, and therefore his intercession has begun. They have stripped him of his garments, but he has begun to wear the purple robe of pardon for the world's nakedness of guilt. He dies not *by* but *for* the ungodly. Well do we pray in the Holy Eucharist, "that we may obtain forgiveness of our sins and all other benefits of his passion."

2. And this is an example for us. He taught us to love our enemies and to pray "Forgive us as we forgive them," and this example of his intercession is far more glorious than that precept. After all, we have very little to forgive compared with Christ, and he has added new motives for the cultivation of the forgiving spirit, "that ye forgive one an-

other, even as God for Christ's sake has forgiven you." Great is Sinai with trumpet, thunder and earthquake, but greater is Calvary with its woe and love. Greater to us is God in the Gospel than God in the Law. Great is the revelation of implacable justice but greater that of pardoning mercy.

II. *The Argument.* "They know not what they do." Forgive implies guilt, but ignorance palliates. It is a guilty ignorance for which he pleads.

1. There is an element of nescience in all sin. Sin is always a mystery. Who can guess its origin or measure its consequences? Those soldiers were only obeying their orders but they did it in a brutal and heartless way. Yet we do the same in our worldly indifference. The great world, yes, even the present church, allows misery, poverty, suffering, to go on while it dances light-heartedly on its way. We know not what we do, but we are still slaying the innocent.

2. It was especially true here on Calvary. Not only those soldiers, but Pilate and all the rulers, if they had known, "would not have crucified the Lord of Glory." They knew much, but did not measure the height and depth and length and breadth of the Cross. It was an awful and solitary crime committed once and but once in the world's history; not all the crimson stains of persecuting cruelty have ever equaled it. It is as if Jesus had said to his Father, "I know! Thou knowest!" Only God can measure the reach of such a crime. He alone knows the depth of all the Cross's shame. There amid the brutal soldiery, the politic Pilate, and the cowardly disciples, his sensitive nature hurt by human coarseness and treachery, he alone knows, with his Father, all the depth of their sin and all the meaning of his sacrifice.

3. It is an argument of mercy. We are apt to seek reasons for increasing the responsibility of those that worry us, but our Lord seeks reasons for pardon. We think first of what they know and say that they ought to have known better. He takes account of all that can excuse or palliate. This, the mercy of the Cross, shall be as well one day the justice of the Judge.

"Father, forgive them"—it is for me he is praying and still he is interceding. "If any man sin we have an Advocate with the Father."

"It was my pride and harshness
That hung him on the tree;
Those cruel nails, O Saviour,
Were driven in by me.

"And often I have slighted
Thy gentle voice that chid;
Forgive me too, Lord Jesus,
I knew not what I did.

"O depth of sweet compassion!
O Love, divine and true!
Save Thou the souls that slight Thee;
They know not what they do."

THE ARENA**ART AND RELIGION**

MR. EMERSON once said: "Always do what you are afraid to do." With that sentence written indelibly on my heart I approach the great task of touching into newness a very old subject, namely, Art and Religion. I feel fearful and afraid because so much is required of one who enters the realm of the beautiful as found in the field of religious art. Then, too, subjectively, that very timid, sensitive characteristic of mine often makes difficult what I so much want to do.

Damocles said: "There are two kinds of artists in the world, those who work because of the spirit that is in them, and those who cannot be silent if they would; that is, those who speak from a conscientious desire to make apparent to others the beauty that has awakened their own admiration." If the study of art did nothing more for us than to enable us to catch the spirit of the Great Masters it were worth while.

It is unfortunate that the current feeling is somewhat coarse, and we are accustomed to think that there is something weak and effeminate about the study of art. A noted historian, Signor Guglielmo Ferrero, visiting America some time ago, said of Americans: "Though you are very much richer than Europe, you enjoy your riches much less." The coarseness of current feelings shows either a lack of brains or good breeding, or both. For the ministry of that part of the Christian Church called Protestant there is no better field of culture than the field of religious art. If one would choose a hobby; or if one would draw the attention of his church to the great facts of religious history; or if, in an impressive way, he would drive home some particular religious truth, nothing serves him better than the great masterpieces of art.

In order to do this, however, it will be necessary to know what art is; and to understand something of the psychological value of pictures. Unfortunately, as seen from many of our Protestant, pictureless homes and churches, we have not realized the "seeing" sense as much as we have the "hearing" sense. We are glad to note, however, that in many of our Sunday schools there is a revival of this powerful means of teaching the Word of God. A good picture is a silent preacher of the truth. Art teaches us what to admire. Shall our sensitive and fine appreciation of art give way to what is base, and mean, and ignoble as is often seen in the movies? This is the question which has been agitating the aesthetic mind of America.

Owen Meredith says:

"For Art is Nature made by Man,
To Man, the interpreter of God."

Art has a sublime and noble purpose. It is the outward expression of internal truth. As we study the great masterpieces we shall discover that neither memory nor the imagination was the chief factor in their production. It was the aim of the great masters to produce Nature. Was it not Bliss Carman who said:

"The joy of the hand that hews for beauty
Has the sweetest solace beneath the sun"?

In all our religious teaching let us be particular to secure pictures with a religious purpose. The high aim of the church is not to afford entertainment, but to teach the great truths of God. Art has done this not only in the fair paintings of the Madonna, but in its true and vital interpretation of the Master.

Art again suffers because of the restlessness of the age. This restless spirit of the modern day has become almost a veritable epidemic, and, consequently, we have much movement without any very definite motive. The air is full of restlessness. We "do" London in a day!—and her wonderful art galleries in a few minutes! Then in a feverish haste we ask: "Where do we go from here?" This spirit will never allow us to come to a full appreciation of art, for there was never any haste, irritability, or peevishness about the Master Painters. They took all the time that was needed, and out of the solemn stillness of great temples they produced their best work. There is too much restlessness among the nations, among the peoples, and among the professions to produce our best. "Tranquillity" is said to be the mother of art, but it is not only the mother of art, it is upon this quiet spirit of silence and repose that the life of art depends.

Fra Angelico said: "He who would practice the art of painting has need of quiet and should constantly take thought, for he who does Christ's work should always live with Christ!"

Even as in a negative way our restlessness results in a lack of appreciation of the fine arts, it is equally true that we can only acquire a full appreciation of them as we enter into the true spirit of the age in which the Great Masters lived. It is not only "stillness" we need for a fuller appreciation of painting, but the *spirit* of the Great Masters. Let us have the vision to see things as they *were* and not as they *are*. It is only by this retrospective view that we can really appreciate what is new; for the old masterpieces are great not only as expressions of their own age, but as interpretation of all the ages. "All great art is devoted to human happiness, to the redemption of the oppressed, and the enlargement of our sympathies for one another." Going back to Mr. Emerson again: "Art is the path of the Creator to his work." And what is God's work, but to redeem the race, and create the spirit of universal brotherhood?

The space allotted to this paper will not permit a description of the great masterpieces. My desire is to lead you to make your own discoveries. To that end I would say that art is not for a few chosen souls alone, but for all souls everywhere. The great painters did not paint for the praise of critics, or to show their cleverness. They delighted in some simple scene as "The Good Shepherd," or some Old Testament character. The first Christian paintings were very simple; but their simplicity became the secret of their greatness.

Art assumes a gradual growth. First we find man drawing a mere outline of things, then filling in the empty space with flat colors, passing ultimately to the true variation of colors. Then watch the rising tide

and see how grandly and simply the Great Masters clothed their thoughts. Think of Michelangelo, the Milton of Art, and his famous frescoes in the Sistine Chapel! It took him four years to complete his great masterpiece—"The Last Judgment." And often that famous sculptor and painter had but one meal a day!

There is a story told that one day when his work was well-nigh finished the Pope entered the chapel and said: "You must put in a little more gold." "No," said the great painter, "the people are poor." The painting remained untouched.

Although early painters were slow to paint the crucifixion, because of its revolting scenes, yet now every phase of Christ's life and ministry has been covered, from the Annunciation down to that wonderful walk to Emmaus. It is not strange that in a Catholic country the Madonna is often given the preference. Raphael excelled in his Madonnas, but we should not forget his "Transfiguration." Think, too, of Correggio and "The Holy Family." It was with Correggio began the decadence of the Italian school—the turning point from purity to paganism! What Keats was in poetry Correggio was in painting: "He worshiped a thing of beauty." With the Renaissance came a new ideal—the love of physical beauty and the return to pagan subjects.

This was foreign to the spirit of Fra Angelico and of Michelangelo, who took no liberty with genius, but thought honestly and truthfully. They knew that art without truth is as contradictory as is religion without reverence. Doré is reported to have said concerning one of his pictures of Christ: "I should have painted him better if I had loved him more."

By this time we shall have observed that life itself is an art; indeed, it is one of the fine arts. We have been greatly handicapped in the development of moral life because of our dependence upon discipline. Like the Romans, we have been concerned in making life honorable rather than making it beautiful, in which the Greeks took so much delight. We believe, however, with Doctor Dresser in his latest volume of *Ethics in Theory and Application* that: "For us who have caught the newer spirit, there is an endeavor toward an art of life which will, we hope, enable us to achieve in our way the beauty of form and spirit in which the ancient Greeks excelled."

Dread discipline is giving way to a new Christian freedom, as Dr. Lynn Harold Hough says in his *Evangelical Humanism*: "In Jesus Christ the law has become personal. It looks out of living eyes. It speaks in a compassionate human voice. And you can love a person. You can find driven loyalty changed to glad devotion. You can find duty transcended in a passionate gladness. You can do the same things with a new motive. 'I ought' has been changed to 'I want.'"

We can never become good artists by learning certain rules. "Art can never give the rules that make an art." What is the New Testament but a splendid passing from the mount upon which was given the Law of Moses to that other mount upon which were given the Blessed Beatitudes? Our Lord laid down but one Rule, and that was the Golden Rule.

The Christian life is not law-bound, but one of gladsome freedom. Even as the apostle Paul says: "If Christ shall make you free ye shall be free indeed." When art is translated into noble Christian living religion will no longer be a mere possession, but a constant power making possible every worthy achievement.

LEWIS KEAST.

Ishpeming, Mich.

THE REVIEW OF "EVOLUTION DISPROVED"

I beg leave to answer, in your columns, an amazing review of my new book, *Evolution Disproved*, found in your September number, 1926, page 829. Is it not evident that the reviewer has not read any considerable part of my book with even ordinary care?

Let us examine the review, sentence by sentence. He says the book "does not really understand the various theories of evolution or does not care to distinguish them." This is not true, for on pages 4 and 5 and 111, and in many other places, I sharply define evolution to be the theory that "teaches that all species of plants and animals, including man, developed from one cell or germ, which come by creation or spontaneous generation." I do not, like many evolutionists, confuse evolution with simple growth or development or progress.

"Probably evolution has not yet been perfectly proved." Distinguished evolution authorities candidly say evolution never has been proved and never can be. "But this author cannot disprove it." More than a score of papers, magazines, teachers, real scholars and authors declare that I have disproved it. This reviewer is the only one to dispute their claim. They declare the book is "unanswerable," "an absolute demonstration," and "tears evolution to shreds."

I show that the gravitation and Copernican theories are proved, and evolution disproved, by mathematics. He answers, "Mathematics is a postulate"! Without proof and without justification, he says, "And the writer evidently does not know anything about non-Euclidian geometry, needed to describe the movements of the planet Mercury and the bending of rays in a solar eclipse"! If I were proven as ignorant of mathematics as he declares, or as he seems to be, it would in no wise affect the question at issue.

The reviewer continues, "He uses the theory that population necessarily doubles in 1,612 years to prove that the human race could not be more than 6,000 years old," etc. This is an inexcusable false statement, and a blunder of the first magnitude. I say nothing of the kind. I show by mathematical calculations, page 9, that the Jews, to make their present population 15,393,815, must have doubled their numbers 23.8758 times in the 3,850 years (Hales' chronology) since the marriage of Jacob, or once in every 161.25 years; likewise, the 25,000,000 descendants of Abraham must have doubled their numbers every 162.275 years in the 3,988 years since the birth of Ishmael; and also the human race, to make the present population, 1,804,187,000, must have doubled its numbers 30.75 times, or

every 168.3 years in the 5,177 years since Noah and his wife were the ancestors of mankind. The periods of doubling, which tally so closely, 161.25, 162.275, and 168.3 years, confirm the Bible story of the special creation of man and his destruction by the Flood, and make incredible any great age of man. If the race were 2,000,000 years old, the period of doubling would be 65,040 years to make the present population! These figures make the evolution of man impossible, for if the dominant species of ape-man had doubled its numbers in 1,612.51 years (10 times the period required for Jews), in the 2,000,000 years necessary for evolution, 374 figures would be required to express the population! And at the same rate, the population of the world in 5,177, or even 6,000 years, would be fewer than 16! The reviewer must have made his unfortunate misstatement from a mere glance. On page 16 I show that the human race was civilized from the first and did not consist of "primitive savages." Man never was a brute.

Evolution is driving multitudes to hell, like flocks of sheep, by destroying their faith in God and in Jesus Christ. Yet evolutionists are not to blame for this havoc (!), but it is "largely the fault of those who ignorantly (?) try to show that such a creative method is contrary to the book of Genesis." The logic of Ahab! Evolution contradicts the facts as well as the book of Genesis. We oppose evolution not because it is science, but because it is *not* science. It is the wildest guess that ever masqueraded in the name of science. There is not one chance in a thousand that it is true. I feel elated not only because every other review has been highly favorable, but also because this learned review has not made a criticism worthy of serious consideration. As I must soon publish another large edition, I first wish to correct all errors, and will refund his dollar to everyone who points out any error of computation, logic, or statement of fact.

W. A. WILLIAMS.

Camden, N. J.

BIBLICAL RESEARCH

THE APOSTLE JOHN AT JERUSALEM

How can we identify that Galilean fisherman, the son of Zebedee, with the unnamed disciple whom Jesus loved and to whom is credited the authorship of the Fourth Gospel (John 21. 24) and who appears to have had a dwelling place in Jerusalem and had familiar acquaintance with the Jewish hierarchy? (John 18. 16; 19. 26.)

Joseph Klausner, who himself lives to-day in Jerusalem, in his *Jewish Life of Jesus of Nazareth* recalls that in Jerusalem there was a special gate called "the fishgate." He also states with regard to the Sea of Gallilee that "so plentiful were the fish that they were salted and sold in Palestine and abroad" (p. 176).

We know that Jerusalem had long been a good place to sell fish.

Even in the days of Nehemiah fish were brought there from as far as Tyre (Neh. 3. 3; 13. 16).

Now Zebedee, the father of James and John, appears to have been a prosperous dealer in fish. He was able to employ men in his business (Mark 1. 20). His wife was one of those wealthy women who of their substance ministered to the Lord (Matt. 27. 55, 56; Luke 8. 2, 3). Is it not perfectly natural that such a well-to-do fish merchant should have used one of his sons as a manager in the greatest city in Palestine and secured him a residence there? In the last chapter of the Fourth Gospel, among the seven disciples who met the Risen Lord by the Galilean lake where they were fishing were the two sons of Zebedee, and in the scene following it, were Saint Peter and that disciple whom Jesus loved, who are the characters mentioned. It seems most probable that the latter was John, the son of Zebedee, rather than some young Judean whose name is not given.

These facts seem to cancel perfectly some objections raised to the authorship of the Fourth Gospel by the apostle John, the son of Zebedee.

THE PARACLETE

The word Paraclete, used by our Lord in Saint John, 14th to 17th chapters, inclusive, is somewhat limited and obscured by its rendering as "Comforter" in the Authorized Version. Even the word "Helper," used as a rendering in many modern versions, does not entirely have the full significance of that title given both to Jesus and to the Spirit of Truth, who is to come as his revealer and representative. The word means an attorney, agent, representative, interpreter. This was the office of Jesus himself in his human and earthly life, absolutely manifesting the will and purpose of the Father, and the Holy Spirit, that heavenly gift of his Father and himself as he is risen and glorified, acts as his active agent, revealer and interpreter.

Indeed, everywhere in the Bible it is the Spirit of God which is his active agency both in creation and redemption. The Cosmic Spirit moves "on the face of the waters," turning Chaos into Cosmos; the Redemptive Spirit is the active power of God, which is building up a new heaven and a new earth.

Attorney, agent, advocate, interpreter, revealer, representative—if we had one English word which could combine all these meanings, it would be a true translation of Paraclete. As it implies a personal representation, one wonders if the apostle John was not glad to use that word, which is a masculine word in the Greek language, rather than the word Spirit (*πνεῦμα*), which is neuter in its gender. He is the personal agent of the Divine activity.

THE AUTHORITY OF JESUS

When Jesus finished his speech, the crowds were astounded at his teaching, for he taught them like an authority, not like their own scribes.—Matt. 7. 29 (Moffatt's translation. See also Mark 1. 22 and Luke 4. 32).

This remarkable statement, made in the Gospel according to Mat-

threw at the end of the Sermon on the Mount, one which is also stated elsewhere by the other two Synoptics, has hardly been sufficiently interpreted in even our best commentaries.

The scribes were expounders of Scripture, and therefore made the Torah, as found in the Pentateuch, the source of all ethics and legal authority. And even Moses, through whom the law was believed to have been transmitted, could not claim to be more than an agent of Jehovah. But Jesus speaks as one who is himself a revealer of Divine truth. As John says: "The law was *given* by Moses but grace and truth *came* by Jesus Christ." So in this Sermon on the Mount, he declares again and again: "Ye have heard that it was said of old . . . but I say unto you." His own personality and his teaching transcend all those who had preceded him as instruments of Divine revelation and all the messages they had brought.

While our Lord did speak more like the prophets of old than like Pharisaic scribes of that time, nevertheless, he does not, like those holy men, proclaim, "Thus saith the Lord," but, "I say unto you." He himself in his own person is the fountain of the moral law. He speaks with the authority of God himself. He is not merely a channel of the Divine revelation; he is himself the Word, the Divine revelation.

This does not involve any denial of the spiritual and ethical worth of the Old Testament. A revelation which came to humanity through human instruments has its permanent value. Saint Augustine said: "We do wrong to the Old Testament if we deny that it comes from the same just and good God as the New. On the other hand, we do wrong to the New Testament if we put the Old on a level with it."

Therefore the Sermon on the Mount is itself the source of the supreme doctrine of Christianity—the Godhead of Jesus Christ. But it also makes our faith to be more than mere belief in a doctrine; it is our vision of a Person and our trust in him. Many of our theologians are too much like the scribes; they exalt external institutional and confessional authority above the realm of intuitive truth.

Christ himself is both the center and the whole circle of the Christian religion. He does not say "It is said," "It is written," nor even the prophetic statement, "Thus saith the Lord," but "I SAY UNTO YOU" and again and again, "I AM."

THE VIRGIN BIRTH IN ISAIAH

Nearly all biblical scholars are rendering Isaiah 7. 14 in substantially this literal manner: "Therefore, the Lord, he giveth you a sign. The young woman is pregnant, and beareth a son, and calleth his name God with us." The word *ha-almah*, rendered "the young woman," may not universally mean a virgin, but surely in the case of an unmarried maiden mentioned with honor would imply her chastity.

Why did the Septuagint, that Greek version of the Old Testament, render that word, *παρθενος*, which certainly means a virgin? May not the Hebrew text originally read *ha-bethulah*, which does mean "the virgin"? All scholars are willing to admit that the Septuagint, in many

other passages, is most likely a translation from an older and more accurate Hebrew text than that which we possess to-day from its Masoretic source of editing. Did Jewish scholars desire deliberately to exclude the Christian interpretation of the Isaian prophecy, or possibly mend it because of their literalism?

Now the quotation of this passage in Matthew 1. 23 is not a citation from the Septuagint. Likely it was not quoted directly from the Hebrew text but from some Aramaic rendering. That the New Testament, as we possess it in Greek, and also that early Peshitto-Syriac version render, just as does the Septuagint, this word "the virgin" strangely supports this argument that the word in the original text of Isaiah was not *ha-almah*, the young woman, but *ha-bethulah*, the virgin. Such a text must have been current in that first Christian century.

It seems far more probable that a thick-headed literalist would think it correct to change virgin into maiden than maiden into virgin. Unless the Septuagint passage is derived from a different original text of Hebrew, it is very difficult to account for its translation of Isaiah 7. 14.

FOREIGN OUTLOOK

THE TWO INDIAS OF FACT AND OF FICTION: A COMPARISON

JUST as there are two Indias in geography, the West Indies and the East Indies, separated by half the circumference of the earth (which all is due to faulty geographical conceptions of the fifteenth century), so there are included in India proper, that is, the East Indies, two very distinct entities, the India of fiction and the India of actual facts. And far be it from me to reduce the India of fiction, with its romance and glamour, to the dead level of the commonplace or—reality. It is a product largely of imagination and enchantment, a figment whose lure has attracted and kept busy the *fabulists* of all ages, from Herodotus down to Kipling and Mrs. Annie Flora Steele.

And why is it that India has captured the imagination of all Westerners who ever had any? Why does India *call* any of us? What accounts for the tremendous pull, that mysterious and overpowering influence which India exerts on some individuals? Why has it been the dream of all sentimentalists and dreamers since the time of Herodotus?

Was it merely the supposedly unbroken history, civilization, wisdom and philosophy of a race that never had to migrate, that had all the ages to meditate and philosophize under its huge shade trees on the sweltering banks of the Indus, Jumna and Ganges, or in the deep recesses of the great Himalayas? This invariably was the account brought to the West by the followers of Alexander, by Ptolemy and Strabo, by Marco Polo and Mandeville and all others who, being children of a credulous age, enlivened their pages of solid, sober truth by fiction wonderful and very entertaining to read. India always was, and to this day is, to the ro-

mancer and his public THE land of wonders where nothing is impossible. India is exempted from the ordinary laws of nature, from the sequence of cause and effect. It is as different from the rest of the world as if it were located on the planet Mars, where indeed it might be for all many people know or care.

That India, actual real India, has a history pretty much like that which most countries or continents have, a history of races and dynasties, of wars that destroy and peace that builds up, of bloodshed and vaulting ambition, of cruelty and heroism, of knights and bunglers, of kings and nobles fighting the emperor or obeying him, of church quarrels and Thirty Years wars, of priests and monks and dreamy monasteries, all this in the West is not always commonly known or understood. India being so largely unknown until very recently was mysterious largely for that one reason.

Its philosophies, its religious systems have only recently been praised up again by people who themselves knew precious little of either, and to people who knew less. There have sprung up in Los Angeles, Chicago and points farther east cults of unknown gods presided over by sleek *swamis* dressed in sad-colored, that is, ochre-stained, garments and with a marvelous command of the English tongue. Ever since Vivekananda made his famous speech at the World Congress of Religions in Chicago in 1893, the floodgates of Orientalism have opened, flooding the Occident with pantheism of at least four different varieties, Hindu, Buddhist, Mohammedan and Baháist, with a great deal of *swami-ism* of more or less mongrel origin and complexion. Modern fiction is full of the almost all-wise Indian *sadhu*, of wicked but uncannily clever Chinese, of profound Persians and a modley of largely unclassified wonder-working Orientals of hair-raising, almost omnipotent, power, skill and knowledge, doing the really impossible and unscrewing the inscrutable, as the old Negro preacher said.

Theosophy, to mention only one of modern creeds, has come in with its weird creed of Mahatmas, masters, adepts and its whole pseudo-Oriental clap-trap of rites and ceremonies not far removed from the tricks of scheming charlatans and professional magicians. The disease is clearly mental. Wherever religion leaves the house through the door, superstition is bound to climb in through the window, as the proverb says. The amount of idealism, emotion and good hard cash that has been expended on the religious fads that have invaded the West during the last thirty years would make an imposing array and one can only wish that it might have been exerted in worthier causes. It would certainly not be fair to place the responsibility for all these strange creeds on India. There is another India from that which jolly-looking, yellow-turbaned *swamis* lecture on, or even that which hollow-eyed missionaries usually know and report. By that other India I do not necessarily mean one with its red-tape British and its home-spun Indian officialism, its excruciatingly prosaic architecture, its monotonous, wearisome round of so-called games and sports, the measureless boredom of its society and its lack of

art and good taste. Between radio, the new psychology and late Mr. Wilson's principle of self-determination, even native India has a hard time to hold its own, so as not to give up its ancient ideals, but wisely distinguish the husks that are mixed with the wheat of Western civilization.

The real India is a very tangible thing. It consists not so much of the flimsy meshes of ancient speculation and metaphysics, nor of the religious beliefs and tenets of later-day Hinduism. All these things, be they sublime or grotesque, are so incontestably India's own, that, if we omit a few islands in the Dutch Indies, no other country outside of India has ever adopted them. It is different with Buddhism, one of the great universal religions of mankind. Driven out of the country that gave it birth, it has prospered greatly and wonderfully everywhere in Asia where Islam could not reach to uproot it.

Even Hinduism itself, on its secular side, so to speak, has a culture and a civilization as far-reaching and vital as life itself. The world will perhaps never care to acquaint itself with the lugubrious musings of Hindu theologians, but it is willing and ready to give ear to Tagore and Tilak, as it did to Kalidasa and Sudraka. Here it is on common ground with all the rest of the world; the best it has thought and felt and done in all realms of civilization and culture belongs to the world and connects with it in a thousand ways.

For ancient India has to its credit very solid achievements in nearly all branches of old world science, in mathematics, astronomy, medicine, and especially in philology. To this very day Orientalists in comparative philology use the terms coined by the Hindu, Jain and Buddhist masters of this craft 2,000 years ago.

India has been the repository of much that Asia has produced of cultural and spiritual values for the last 4,000 years. India's importance in the world of thought and culture lies not in her originality, which, outside of the more grotesque religious developments of Hinduism, is only moderate, but in her faithful preservation and transmission of old-world ideas, expressions, beliefs, tastes and institutions.

The riddle of existence does not find its solution in the old creeds of India; they have been made over so often that what is good in them is not new nor peculiar to them, and what is new in them is not always of the best. Not in the spectacular things of India but in the commonplace, homely things of daily life much that is interesting can be seen and heard by a discerning eye and ear, in a Bengali phrase, a Mahrata custom, an up-country proverb or a Telugu tale of folk-lore. In her folk, in the people of the country themselves, in her literature for the masses and in their daily home life, with its joys and sorrows, its rejoicings and griefs, are the true treasure chests of the race. Sympathy and understanding are, like everywhere else, the keys to these treasures of the human life and heart, and the traditions of the race. The Indians are a people of great achievements in the past and of great potentialities for the future in that enlarged family of nations that makes up the modern

world. India, the land of Gandhi and Tagore, the land of poets and seers, of prophets and patriots, does not really stand in need of the romancer to magnify its dignity and greatness. In her case truth is greater and better and stronger than fiction.

GOTTLIEB SCHANZLIN.

Bolpur, Bengal, India.

OUR BOOKSHELF

The Story of Methodism. By HALFORD E. LUCCOCK and PAUL HUTCHINSON. Pp. 508. New York and Cincinnati: The Methodist Book Concern. Price, \$4.

H. G. WELLS certainly set a new tune to the pipe of the world when he put forth his *Outline of History*. Now we have the *Outline of Science*, *Outlines of Christianity*, *Outlines of Literature*, and what is in reality an "Outline of Methodism," which is called *The Story of Methodism*. No two persons in the Methodist Episcopal Church in America are better equipped to write such a work than they who have achieved it. Dr. Paul Hutchinson, versatile, gifted, with eyes open to the four horizons and capable of telling what he sees there to the readers of the famed *Christian Century*; with his panoramic view of America and his unusually intimate acquaintance with the mission field—such a man writes with unique insight and at places his pen is tipped with fire. Dr. Halford E. Luccock is like unto him: a writer of many widely selling books, a journalist of great repute, a prophet with great spiritual insights, and contributing editor to our official *Christian Advocates*, he has a grasp upon contemporaneous religious problems equaled only by his co-author. And these scholarly journalists have created this book. Such a fact will send one to it with eagerness.

Because of the almost impossibly immense amount of ground to be covered, with a deft classification of data the authors have adopted mostly the topical method of treatment, modifying it markedly with definite chronology. They begin by wading right into deep water and present a picture of Wesley which can be found in no other volume. They give added strokes to the picture not found elsewhere. Using "different" source material they quote the father of Methodism as saying: "I am sick and tired of hearing some men preach Christ. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, 'What a fine gospel sermon!'" On page 184 is the statement that one of Wesley's preachers was appalled to find a complete edition of Shakespeare well marked with notes in Wesley's handwriting among that venerable man's effects after death and that to save his good name this said preacher destroyed the volume! Wesley is pictured as adopting the scientific method of approaching truth and categorically says (p. 187), "I cannot argue against a matter of fact." Evidence is not wanting that the founder of Methodism leaned definitely in the direction of believing

in Evolution. And when we read (p. 190), "The thing which I resolved to use every method of preventing, was narrowness of spirit, a party zeal, a being straitened in our own bowels—that miserable bigotry which makes so many unready to believe that there is any work of God but among themselves." When we read such a statement we realize that the teaching of toleration has taken its first great step forward since Sebastian Castellio wrote his immortal *Treatise on Heretics*.

There is much gorgeous writing too. The statement (p. 17), "John Wesley could be much alone in the multitude," preaches a whole sermon. Passages of profound pathos mark certain parts. Dealing with the frightful death rates among the circuit riders of early Methodism, depicting the graves of the hosts of women who could not stand the rigors of the frontier, scattered along the trails going to the west and the far west, revealing the awful mortality rate caused from child-birth in that unprotected epoch, and showing farther the utter loneliness of those isolated human beings in that early day which almost forced them to come together for the social and spiritual stimulation of the Camp Meeting—in dealing with these and other themes the almost faultless diction to which at times the writers mount sweeps the reader along upon a high crest of emotion that leaves a lasting impression. Grateful also is the reader for the sense of humor which characterizes this volume. Jesse Lee's jokes with his lawyer traveling companions (p. 228) and the almost classic telegram of Chaplain McCabe to Robert Ingersoll, whom he addressed as "dear Robert," are only isolated examples of a scintillating wit which pervades the entire volume. Some of the hymns receiving the blue pencil of John Wesley will give rise to very genuine mirth.

"I rode on the sky,
Freely justified I,
Nor did envy Elijah his seat;
My soul mounted higher
In a chariot of fire,
And the moon, it was under my feet."

This hymn was written by Charles Wesley! The authors of this volume might well recall Zinzendorf and other Moravians, together with certain Methodist preachers who wrote in even more formidable strain and who were silenced only because of the good taste of John Wesley for cultured singing.

Of course, with a volume of limited capacity, many will feel the share of space allotted to any single theme might be changed. I feel that such matters as the development of Christianity in Korea merit more than one brief paragraph. And the origins of the "societies" are not treated at all thoroughly; for these "societies" were not unique to the Methodists but went back to the time of Charles II anyhow, and were promoted by such men as Boyle, the scientist and the discoverer of "Boyle's law." But for the most part the material is splendidly balanced.

From beginning to end the authors keep their critical faculties constructively alert. They are no worshippers of the "gods of things-as-they-

are." Isolated instances, however, would prove an exception to this conclusion. Methodist work in Europe is treated on pages 427-428, and never once is the question lifted as to whether Methodism has any business propagating itself in Europe, where there are other Christian Protestant churches in the form of the *Methodist Episcopal Church*. On the other hand, the fact that missionary programs for the various people must depend upon those people for native leadership, that western forms of Christianity must not be forced upon non-western people, is frankly stated. Furthermore, some Methodist idolatry will be destroyed at the sledge-hammer blows given to various evidences of ecclesiastical tyranny which have appeared in the Methodist Movement since its inception. Wesley's autocracy is not spared at all. Asbury's iron-clad rule of the mailed fist is not glossed over. Even good Bishop McKendree at one time left the church because he could not stand Asbury's autocratic domination. Consistently the authors work out their story upon the basis that democracy must be secured and autocracy must be eliminated at no matter what cost. On page 373 they frankly show with subtle irony how Frances Willard was elected to a General Conference only to be refused admission with cloying and honeyed phrases. They reject the idea of the inferiority of woman in any part of the church and indicate that soon this sex will be admitted to the full privilege of the ministry. This too-much prevailing Methodist self-righteousness whereby with much complacency one observes various bodies leaving the church is pictured. In most instances the church is shown to have adopted eventually the very changes which the reformers insisted upon before leaving the church—but, alas, too late. One would like to hear what these same writers would say about a great church which provides an easy way for great souls in the ministry to leave for other churches, but offers no welcome for the prophets from other churches to enter our midst and tell their message from God! A little less Methodist conceit at this point would be most wholesome. This volume is delightfully candid in all of this matter and frankly states (p. 371) that "American Methodism inherited from Wesley and Asbury a certain autocratic spirit."

In that it attempts to interpret the Methodist Movement in terms of social idealism, this is a most exceptional volume. This is a little overdone in the treatment of the early work of English Wesleyanism (p. 15). English Methodists consistently have been Tories. They were out of sympathy for the most part with our Revolutionary War, nor did they support with any heartiness the Chartist Movement. They have been stand-patters in British politics for the last century, nor do they have the social consciousness of the Established Church to this day. In the latter part of the volume is a splendid portrayal of the vision which many Methodists have of social justice and of the attempts which they make to put it into practice. No other volume in print deals with this theme as does this book. It makes one glad we have our Methodist Federation for Social Service.

Of course this work has its weaknesses. It is too much a Story of the Methodist Episcopal Church rather than a tale of world Methodism.

Perhaps this had to be, though one must confess that even here the treatment of the history of Methodist unification as it concerns the Methodist Episcopal Church South is most fair to that body. Many direct quotations are made with no attempts to explain the historical sources for such statements! Furthermore, there is no bibliography—a serious shortcoming for a volume in the field of history. There are too many illustrations. They take up too much room, many of them add nothing to the mental pictures which the authors so adequately present, while others actually mislead (cf. pp. 106, 194, 290, 326). Less pictures and more text would add to the worth of this volume.

The great value of this book lies in its remarkable interpretations. One must read for himself to discover how stimulating and unique they are; for these authors are men who think independently and for themselves. The volume has high suggestibility. What quantities of sermon material it covers! There is no better volume to be read for sermon stimulation upon matters of Worldwide Christianity, the Missionary Program, the Expanding Orthodoxy of Contemporary Christianity, Church Unity and the like. To me this seems the book of the year from The Methodist Book Concern. Searching it most thoroughly I have found from the point of view of history not one single major error as to fact—and what more can be said? All who read this book will confess that the authors have set up a new landmark in the history of their own already great reputations.

ROBERT LEONARD TUCKER.

Saint Louis, Mo.

SOME CHRISTOLOGICAL BOOKS

Jesus: Man of Genius. By J. MIDDLETON MURRY. Pp. 373. New York: Harper & Brothers. Price, \$2.50.

ENGLAND to-day has few more distinguished writers than this editor of the *Athenæum*, author also of excellent novels and many literary works. He possesses real power and originality both in his thought and style. Surely he has reached the loftiest height of his genius in this beautiful biography of *Jesus: Man of Genius*.

While he has undoubtedly inherited too much of that ancient Socinianism which cannot bring into one personality the words "God" and "man," yet he has reached a vision of our Lord far above that of the extreme modern group and declares that "In Jesus God was manifest as he has never since been manifest in man: but manifest in him because he was wholly man." Mr. Murry is far on the Christian highway of holiness and when he is at last able to banish from his brain those scholastic distinctions between substance and accidents, noumena and phenomena, he will discover that God cannot be fully revealed in any other way. He really is not very far off from the Prologue of John. The real outcome of his portraiture of Jesus is this, that his personality is the only revelation of divinity that either nature, history or life can give us. He has certainly seen more in the Gospels than was found there by those who

can find in Jesus only a Jewish prophet, as is the case with Renan and others. It is the Son of Man whom he beholds in such a sentence as this, "Jesus the Jew no longer concerns mankind." Just a step farther and the difficulties of a supernatural birth and a physical resurrection will vanish.

Many of us who hold firmly to the creeds of historic Christianity will find some statements in this book which jar with our faith, yet they are merely bits of shadow that appear here and there in the brighter light of this book, which so luminously portrays the face of Jesus, the Christ. And he sees more in the kingdom of God than mere Jewish Apocalypticism; it is the realm of new-born souls. Thus the mystical and moral elements in the teachings of Jesus are brought together. Here is a characteristic passage:

"Men were to become sons of God: if they would become sons of God, they and all things would be changed, not gently changed in the sense that bad men would become good, but radically, catastrophically changed. A new kind of life, a new order of consciousness would begin, as different from that which men now have, as human life and human consciousness is different from animal life and animal consciousness. Between these there is an abyss. Such an abyss mankind would have leaped when they became sons of God."

There are many remarkable pictures, probably too frequently formed by psychological perception rather than prophetic vision. Here is one based on a passage concerning the baptism of Jesus found in the so-called Gospel of the Hebrews:

"The lonely God has longed for his son. . . . All through the long history of Israel had he waited, and now his son was born to him, born to him by a rebirth of the son's own seeking, through a love which had followed the echoes of his voice through the prophets. The lonely God had heard their footsteps down the dread corridors as they came near, some so near that his longing heart would burst to speak a word, but none had passed the veil and the word had not been spoken. But now one had not faltered: his son was born, and the lonely God had rest."

This book should be widely read, of course with proper religious caution. It is worth while to follow the steps of such a writer of lovely literature, whose delicacy of intuition frees him from much of the cheapness of rationalistic criticism. Moreover, it is a marvelous example of that which is going on in the religious thought of to-day as never before. Races and religions everywhere are accepting the teachings of Jesus as the climax of spiritual ethics. J. Middleton Murry and all others of those who thus face the life of Jesus will soon see more than his moral genius; they will behold a Divine Person.

The Beautiful Childhood. By E. FRANCES BOULTING. Pp. 238. New York: Harcourt, Brace & Company.

This is a story of the boyhood of Jesus, told for young people. Its method is most ingenious. The writer reconstructs the Holy Land of the

time of Christ, has carefully studied its customs and its daily life. Besides, she has been able to discover in the teachings of our Lord many facts which must have entered his experience during the first thirteen years of his life. Here is pictured the natural loveliness of Galilee, the environment of his boyhood. The shepherds, the Magi and others are freshly pictured. The flight to Egypt, the return to Nazareth, the home life of the baby, the synagogue of his worship and the school of his instruction, the outward visions of his early life as he saw funerals, weddings, and labor among the flocks and in the vintage—all these are presented in detail and with most charming reality. The climax is the visit to Jerusalem and Jesus' first knowledge of the sacrifices, the incense services and the paschal supper.

Nothing just like this has ever been written before. It is without a taint of sectarian teaching, and is illustrated both from colored pictures and many fine engravings. Boys and girls, yes, and adults also, who read this beautiful biography will certainly turn with new interest to the Gospels themselves.

Did Paul Know of the Virgin Birth? By RICHARD J. COOKE. Pp. 152. New York: The Macmillan Company. \$1.75.

THOSE who read in the Biblical Research department of the METHODIST REVIEW, May-June, 1925, p. 477ff., concerning the Silence of Paul will do well to secure and study this very able treatment of the problem.

Bishop Cooke satisfactorily shows that the primitive church knew and believed in the supernatural conception of Jesus. And he also furnishes a stronger proof that this knowledge was given to Paul, if by no other means, by information from his friend and companion, Luke, who certainly had gained a familiar acquaintance with the attitude and beliefs of the early church. He totally sweeps away the misinterpretations, answers the objections, and furnishes a fresh group of final evidences. His explanation of the absence of discussion of this theme in the Pauline writings is quite conclusive as an argument.

Many books are being written on the Virgin Birth. Here is one which adds a new and quite overwhelming body of proof. Better still, it is written not only in perfect clarity of logic, but in a most charming literary style. It is delightfully readable in speech as well as convincing in thought.

The Sinless Incarnation. By FRANCIS WESLEY WARNE. New York: The Methodist Book Concern. 50 cents.

A TOTALLY different view of the situation from that found in *The Face of Silence*, by Mukerji, is given by Bishop Warne after forty years of faithful missionary work. A leader in the mass movement conversions in India, he has kept in touch with the mute multitudes and has seen the light of Christ come into lives that were scarred and stained by unmentionable evils. His thought on the Incarnation is most wholesome, for

it does justice to the facts of history as against the elusive phantoms of subjective ecstasies. The same Saviour whom Stanley Jones is introducing to the educated classes as "The Christ of the Indian Road" is seen in these pages of Bishop Warne making his winsome appeal to the uneducated. In both instances it is the sinless Son of man, even the redeeming Son of God, who is leading all sorts and conditions of mankind along the altar stairs of faith, hope and love to the Eternal Father. There they are privileged to hold fellowship with Him, and their experiences of pardon, purity and peace through Christ are far more efficacious than the ecstatic methods of *samādhi*, or trance, which lead to *bhakti*, or salvation.

This book gives a full-length portrait of the Christian's Christ. A great deal of it is in the language of the Gospels. This vivid presentation in story form has, however, appealed to the imagination and the heart of India, to judge from the numerous editions through which the book has passed in several native languages. In its present form it helps us at home to understand how our missionaries are offering Christ to India, where belief in the incarnations of gods is an ingrained passion. This misdirected religious consciousness nevertheless serves as the point of contact for the proclamation of Jesus Christ, the truly Incarnate One. The simplicity, directness and earnestness of this volume should quicken us to realize how indispensable our blessed Lord is to the world.

OSCAR L. JOSEPH.

The Formation of the New Testament. By EDGAR J. GOODSPEED. Pp. 210. University of Chicago Press. \$1.50.

Studies in the Text of the New Testament. By A. T. ROBERTSON. Pp. 192. New York: George H. Doran Company. \$2.50.

PERHAPS one of the greatest problems of the New Testament is the book itself. It was a marvelous compilation of literature that gathered together nearly thirty pamphlets and letters to form the greatest book in the world.

Professor Goodspeed, whose store of knowledge in this matter is great, shows that the New Testament is a social product which grew out of the needs and motives of early churches. It was not so much the work of church councils as an outcome of moral needs and personal religious insight. He shows historically the formation of the first collection, such as the Letters of Paul and the Four Gospels, by various groups at Ephesus, Rome, Alexandria and elsewhere, and the final outcome in the Age of the Councils. Finally he ably reveals both the mediæval and modern attitudes on this question. Was it not fortunate that primitive canonization was so based on religious worth that the New Testament as given us by them has a vital value above their dogmatism?

Robertson's book is not a formal treatise, but a collection of most able and delightful essays on many phases of these problems. He shows us both the "Romance and Tragedy in the History of the New Testament

Text," and with great scholarship discusses many phases of textual criticism, and also describes early English Bibles, recent translations, and many other features. Two chapters, one on "The Text of Matthew 1. 16," and the other on that of John 1. 13, are a rich contribution to the scriptural study of the Virgin Birth. Here is a Greek scholar who is also a deeply spiritual teacher.

We commend both these books to all who really wish to intelligently read and understand their New Testament.

RELIGION AND HEALTH

The Mystery of Painlessness. By FRANK BALLARD. Pp. 95. New York: F. H. Revell Company. 75 cents.

Faith, Health and Common Sense. By EDWIN A. MCALPIN. Pp. 209. New York: George H. Doran Company. \$1.50.

Religion and Morbid Mental States. By H. I. SCHON. Pp. 217. New York: The Century Company. \$1.25.

THE Christian religion is not merely a spiritual experience, it has to do with the whole of manhood, body, soul and spirit. Here are three able books which approach hygienic problems from the standpoints of both science and religion, so giving us a real Christian Science far above the absurd cult of Eddyism.

Frank Ballard, a gifted writer and able Christian apologist, shows the trifling relationship of pain to life, so that the marvel of daily life is its high excess of painlessness and ease, and that man, "fearfully and wonderfully made," is a healthy mortal being, the Divine secret of whose health is a marvel and a mystery. His book is rich in both physiological and scriptural teachings.

Faith, Health and Common Sense allows that there are possibilities in faith healing, but also perils in resting life upon it. Religion is a therapeutic agent and sickness has its relations with sin. Faith that may often banish pain can always aid one in the endurance of pain. The minister who could follow the teachings of this book would not only bring an attractive element into his preaching, but also revolutionize his sick calls and no longer practice faith healing in a crude way but work together with the physician to lift up both the inner and the outer life.

A distinguished Danish physician, author of the third book, is a lecturer in Copenhagen University and head of a psychopathic hospital in Dianalund, Denmark. But he is more than a celebrated psychiatrist, he is a devout Christian. Religion in his thought is not belittled by its relations to melancholia, the mania depressive insanity or even the incurable forms of insanity. He even says of these latter victims, "They are not dead but sleeping," and that "the incurably insane will wake some day, will know their dear ones again and will themselves be capable of spiritual life." Here is a doctor who dares to place emphasis on the spiritual treatment of all these diseases as well as upon nervous-

ness and mental degeneration. Those who have friends and relatives mentally afflicted will find both comfort and help in this scientific and spiritual treatment of the problem.

What to Preach. By HENRY SLOANE COFFIN. New York: George H. Doran Company, \$2.

DOCTOR COFFIN is one of the most fertile thinkers in the American pulpit. As pastor of the Madison Avenue Presbyterian Church for twenty-one years he built up an inclusive congregation by the preaching and practice of social reconciliation. While engaged in this exacting ministry he has also been a professor at Union Theological Seminary and a frequent preacher at university chapels. He is recognized by all the churches as a courageous and convincing advocate of reasonable Christian freedom.

His Yale Lectures, *In a Day of Social Rebuilding*, frankly faced some of the demands upon the modern church. His criticisms of omissions and shortcomings and his suggestions concerning the better way were made with the courteous persuasiveness of first-hand knowledge, growing out of observation, study and experience. The same unusual qualifications are seen in the Warrack Lectures, delivered in the Free Church colleges of Edinburgh, Glasgow and Aberdeen.

This volume is at once a report of his work as the minister of the New York church, and an interpretation of the business of preaching in these days of opportunity and responsibility. The title of the book, *What to Preach*, accurately describes its contents. One could hardly think of a more timely subject when the clash of forces within and without the church is producing endless confusions. Preachers who are entering upon their work are to be congratulated on having such a helpful guide. The book will also be welcomed by men of mature experience, who are grateful to be shown vistas of more opulent possibilities. Indeed, there is no other book that outlines the work of the pulpit in so definite and lucid a manner and with such prolific suggestiveness.

The contrast between British and American preaching, so frequently made, does not sufficiently recognize the differences in national temperament and tradition. There are, however, certain substantial principles which all preachers must reckon with. These are convincingly discussed by Doctor Coffin. He begins with a wise word about prophetic preaching. This is an occasional and exceptional type and it should be distinguished from the stated preaching done week by week and which consists of instruction, direction and encouragement. "The cult of novelty in the pulpit may easily deprive a congregation of the great staple experiences of the Christian faith." "We are surfeited with what are termed 'inspirational sermons'—exhortations with a maximum of heat and a minimum of light." "Preaching is 'truth through personality' to constrain consciences at once." The so-called popular preacher generally has a following of the mentally sluggish and the spiritually anemic, whose craving for sensationalism is a sorry index of their readiness to evade responsibilities. This class of church attendants will always be with us but they are a

negligible item. The faithful preacher discounts them and gives himself to the more constructive task as set forth in this volume.

Doctor Coffin deals with expository, doctrinal, ethical, pastoral and evangelistic preaching in five lectures. Instead of the usual theories and counsels in so many books on preaching, he discusses the merits and difficulties of these five types and furnishes a wealth of illustration in support of his contentions. Subjects and Scripture passages and methods of treatment abound in most gratifying measure. The seed thoughts here offered start lines of study which promise a rich yield to the thoughtful preacher.

What Doctor Coffin says is the outcome of his work of a quarter of a century of preaching and teaching. Happily, some of the results have appeared in various volumes. After reading these lectures it would be a great advantage to read some of his books and see how he actually worked out his principles. For instance, expository preaching is illustrated in *The Portraits of Jesus Christ in the New Testament*; doctrinal preaching in *Some Christian Convictions*; ethical preaching in *The Ten Commandments and A More Christian Industrial Order*; pastoral preaching in *What Is There in Religion?* and *Social Aspects of the Cross*; evangelistic preaching in *University Sermons*.

Doctor Coffin has amply demonstrated his rare ability as a good minister of Jesus Christ. He is still in his prime. As president of Union Theological Seminary he has entered upon a magnificent inheritance which will be yet further enriched under his generous leadership.

OSCAR L. JOSEPH.

The Threshold. By HENRY HOWARD. Pp. 154. New York: George H. Doran Company, \$1.50.

The Beauty of Strength. By HENRY HOWARD. Pp. 162. George H. Doran Company, \$1.50.

THIS Australian Wesleyan preacher is now pastor of the Fifth Avenue Presbyterian Church in New York City. All the sermons in these two volumes were delivered to that great Manhattan congregation. There is no sign in them of any doctrinal metamorphosis or any weakening of the evangelistic passion of his Methodist ministry.

The ten sermons in *The Threshold* are Studies in the First Psalm. They picture those two classes in human life, wheat and chaff, sheep and goats, good and evil, the godly and the ungodly, and develop this dividing line in humanity as contrasted in this Psalm: Contrasted Choice, Contrasted Conduct, Contrasted Character and Contrasted Destiny. "This Psalm makes every man the arbiter of his own fate—the captain of his own soul." From that descending grade of negatives, walking, standing, sitting, evil conduct becoming depraved character, the preacher leads his people to the ascending and positive side of life, until our manhood, rooted in the earth, rises to be a tree whose branches wave toward the sky. At last comes judgment—these dividing paths of life reach contrasted futures and divergent destinies. These are really great expository

sermons, based on accurate exegesis, spoken in most eloquent language and filled with intense spiritual power.

The Beauty of Strength is a collection of fifteen junior sermons actually delivered to the boys and girls in the same congregation. They are based on those nine verses in the sixth chapter of Ephesians describing the panoply of the Christian hero. The children are exhorted to "be strong," and then are shown the beauty of strength, its cleaving and controlling power, its spiritual secret and its many munitions for service. In simple and transparent style, with opulence of illustration, and strong appeals to conscience and will, these short sermons doubtless did awake the many youths to live in the light and—perhaps equally gripped the adults of that church.

Henry Howard is a great preacher, one whose sermons are a first-hand message straight from the heart of God to the heart of men.

STUDIES IN CHRISTIAN LIVING

New Testament Women and Problems of To-day. By MADELEINE SWEENEY MILLER. *Pioneers of the Kingdom.* By STANLEY HIGH. *Making Life Count.* By WILLIAM WATKINS REID. New York and Cincinnati: The Methodist Book Concern. 75 cents each.

THE climax of Christianity is its application to all life. That is the real keynote of Methodist evangelism. Its Board of Education is issuing a series of elective courses for young people which ought to be used everywhere both for classes and for private study. We have already presented Bishop McConnell's *Christian Citizenship*, Clarence T. Craig's *The Christian's Personal Religion*, Rollin H. Ayres' *The Measure of a Youth*, and many others of high value. Most classes in religious education could master two of these in any single year, with proper emphasis on the scriptural sources of lessons for the holy life. Here are three more of high value.

Madeleine Sweeney Miller developed her most remarkable textbook by the "laboratory method" in a group of young women led by herself called "The Second Mile Bible Class." It is based upon actual first hand experiences of the young folks of to-day. As Parkes Cadman says in the Foreword to the volume, "Her method is Socratic, eliciting the desired results by means of questions and answers." She makes the women of the New Testament a guide in the modern young woman's path of life. And her treatise is more than a common textbook, it is a work of real genius, both in its literary and cultural qualities.

Stanley High furnishes a sort of modern Acts of the Apostles, making current biography a fountain of religious inspiration and example. Such a prophetic religious statesman as James W. Bashford, such a woman crusader as Frances E. Willard, such a union of religion and science as in Michael Pupin, such an agricultural missionary as Sam Higginbotham, and eight other *Pioneers of the Kingdom* are pictured for inspiration of the new generation.

How and where shall I invest my life? That supreme question to

be considered in the adolescent age is the theme well worked out in the book by William Watkins Reid. If well taught in the senior section of the Bible school it will give the young a noble vision, both of the vocational and avocational possibilities of life. It will not only aid in producing the spiritual type of ministers, missionaries, physicians and teachers, but also merchants, manufacturers, farmers, and laborers in all occupations who will make business a sacred thing.

In these various studies of Christian life work our schools and churches can find a road that leads upward to the higher grounds of living.

The Face of Silence. By DHAN GOPAL MUKERJI. New York: E. P. Dutton & Company. \$3.

THIS extravagant eulogy of Rama Krishna Paramahansa is written in a journalistic style. The author has the poetic fervor and florid imagination of the Hindu. The book is interesting because it throws light on the fluent tendencies toward hero-worship so common in India. In this land of religious intensity, which is colored by superstition, disciples are readily won by any striking personality who exhibits the extremes of asceticism combined with trance experiences, and whose gifts of exposition magnify the glories of Hinduism. Such individuals are even proclaimed as divine incarnations and they receive not only reverence but worship, which should be offered to the supreme God alone. The borders of absurdity and conceit are, moreover, reached when such teachers with crude ideas of God as the impersonal and unknowable, without any regard for moral and intellectual consistency, proclaim that every individual can become God himself. This embarrassing situation in modern India is made all the more tumultuous by the reckless and erratic denunciations of everything Western indulged in by Hindu leaders lacking in the historical conscience.

Rama Krishna deserves to be honored on account of his spirit of tolerance and his charity and joyousness, which recall Saint Francis of Assisi. Like the *Jongleur de Dieu*, he was unlearned, but his fervent passion for God was directed toward the goddess Kali, whom he regarded as the Mother of the Universe. His innocent simplicity, religious impulsiveness and remarkable conversational powers made a profound impression, and he quickly surrounded himself by disciples who adored him as a veritable god. He has had more than one Boswell, and, although he died in 1886, the life of this Bengali *sannyāsi* has clustered around it a mass of mythical and legendary lore amazing to the student of history and biography.

His teaching was a reflection of current Hindu thought. His emphasis on renunciation, both by precept and example, stimulated by personal hypnotism, partly explains his powerful hold on his devotees. An analysis of his teaching reveals crude ideas about the deity and personality. His theory that all religions are true led him to make a place in his creed even for idolatry and for unethical practices. Such undiscerning hospitality toward all faiths was shown without historical perspective. The West surely needs to realize God more, but it cannot be done by the

methods of the East, which tries to escape facts instead of mastering them. The Oriental absorption in passivity is a poor substitute for the realizable Christ ideal of moral and spiritual perception, which gives proof of the reality of goodness in worthwhile deeds. The interest of modern Hinduism in social reform and in food and famine relief is a testimony to the beneficial impact of Christianity.

The lives of non-Christian saints such as Rama Krishna give evidence of the all-pervading presence of the Divine Spirit. But to speak of these distinguished seers as incarnations is a serious misuse of language and an evidence of superficial thinking which minimizes or discards the problem of evil. Every one of these so-called incarnations hath "some heinous freckle of the flesh upon his shining cheek." They cannot be compared with Jesus Christ, who is challenging the best thought and searching the hearts of modern India. He is "the Sinless Incarnation," to quote the title of Bishop Warne's book. So long as this central distinction is not recognized any estimates of character must necessarily be defective. Such is the case with Mukerji's volume, which is popular with the votaries of current religious dilettantisms that are specious, plausible and misleading.

OSCAR L. JOSEPH.

Adventurous Religion. By HARRY EMERSON FOSDICK. Pp. 326. New York: Harper & Brothers. \$2.

THERE is only one Fosdick. There is another one in other fields, but in the realm of religion, there is only one. Every town of size these days has his imitators. Some of them are getting big pay for it, at that! Yet there is something pathetic and grotesque about these second-raters. They utter his shibboleths; they make his gestures; some of them try to go him one better by carefully engineering an atmosphere of martyrdom; but they all fall short of his spirit, and of the talent that is his.

There are certain infallible tokens about the genuinely Fosdick-ish. The title of this book reveals one of them. Fosdick is spiritually hardy; he runs risks for religion. To gain real insight into *Adventurous Religion* a biography of Fosdick would serve better than a book by Fosdick. Another sure sign of the Fosdick fire is a certain engaging and artless style. He talks intimately, but never condescendingly. The democracy in his soul seeps down into his pen. When you read his, you read him. In the third place, he is forever tackling man-sized themes. He is off petty subjects for keeps. He discusses great matters greatly.

In this book he is registering a come-back. It could not have been in him to go below his *Twelve Tests of Character*. That was Fosdick at his worst. For some of us, his worst would be good; but those of us who first met him in *The Meaning of Prayer*, and then retraced our steps to his beautiful *The Second Mile*, thenceforward keeping him company all the way to *The Modern Use of the Bible*, naturally would expect better things from him. He was in dire need of that sabbatical year at that time he inscribed his *Twelve Tests*.

But here he is himself again. The old luster is back; his incisive

reasoning and brilliant putting of things is once again displayed; here once more is the skill that makes him a foeman so worthy of his steel, and so foremost a champion of liberal evangelicism. This is a book of essays, but no ordinary book of this sort. There is connection in this collection. Each chapter is a worthy treatment of a matter worth while.

For the average preacher his chapter on "I Believe in Man" would likely be of most use. It might send him back to his barrel to revise his sermons a bit. It might send some of us back to Christ! "The Dangers of Modernism" is especially good for young folks; and preachers ought to know what young folks ought to know! Those lads and lassies who need debunking during their delectable days of delusion—aged from seventeen to twenty-one, with whom wisdom is like to die—would do well to read "On Being a Real Skeptic." That might bomb some brains into them. Altogether, this book is an admirable addition to the Fosdick output. Not a chapter cheapens religion; every chapter reveals religion with sweet reasonableness and with reverence.

Newark, N. J.

JOHN M. VERSTEEG.

Memories of a Happy Life. By WILLIAM LAWRENCE. Pp. 452. Boston: Houghton Mifflin Company. \$5.

THE reviewer came at this book with a deal of prejudice. He knew just two things about him: first, that he was a great money-raiser; second, that he had inscribed an apology for Henry Cabot Lodge. The first fact had lowered his stock; the second had set us against him. We stood ready to find fault with him.

But we challenge any man anywhere to come from the reading of this book without a moral uplift and a spiritual thrill. For here is the story of a man who, cradled in more than ordinary comforts, turned from the allurements of commerce to give his best to the cause of Christ, because it dawned on him in his youth that "the ministry is simply a life of grateful service." What a sentence that is! What a definition of the ministry! Where is there a better one? And, toward the end of his ministry, this bishop still feels about it as he did at the start. It is stirring to read the record of a man who is radiantly glad because he was allowed to be of use.

It is not easy for a Methodist to get across to his own mind all that the status of a Protestant Episcopal bishop involves. Our own bishops are of us rather than *above* us; if an occasional one ever gets confused on this point, there are plenty who stand ready to readjust his views on the spot. But in the Protestant Episcopal Church you spell bishop with capitals, and put black bars under them. One would suppose, therefore, that Bishop Lawrence, essentially a highbrow, would have reveled in that state! On the contrary, whatever the task entrusted to him, he took it as simply, as sincerely, as brotherly as any Methodist bishop would. From the beginning, he enlarged his heart toward the poor and unprivileged, and defended the humanity of the humble against all

comers. If you love your fellows dearly, your soul will arise to applaud many of the incidents he naively records. It does one good to read his dealings with overbearing employers and lords of wealth. And there was no odor of sanctity about this man's self-emptying that others might be served. He seems never to have been pious. But *religious* he always was!

JOHN M. VERSTEEG.

Newark, N. J.

Prohibition At Its Worst. By IRVING FISHER. Pp. 255. New York: The Macmillan Company, \$1.75.

THIS ablest and most trustworthy study and investigation of the present position of our country under the rather too partial enforcement of the Eighteenth Amendment has been most worthily the best seller on the subject. This notice is based on a copy of the third edition, received October 25, 1926.

This distinguished Yale professor of economics fairly faces the challenge of the wets as to the facts in the case, and he has marshaled an amazing array of evidence that most conclusively disposes of the propagandist exaggeration and evasive sentimentalism of those who desire to repeal, modify or nullify the Volstead Act or that article of the Constitution which was placed there by the largest support given to any amendment.

Professor Fisher is an eminent statistician who bases his conclusions on all original sources of information. His numerous diagrams strikingly illustrate his impregnable arguments as he views the whole question not only in its constitutional, but in its economic, social and scientific aspects. He absolutely annihilates the conclusions reached by charts of Stanley Shirk, research director of that most able wet body, the Moderation League. Evidently the wets are Shirking the actually true figures concerning Prohibition.

He wipes out all the silly pleas for beer and wine made by those who really are seeking to use alcohol, which is a poison. He demonstrates the economic good of prohibition, which is immensely increasing factory production and saving the United States over six billion dollars a year. It is diminishing poverty, increasing wealth and advancing the moral and social situation.

Prohibition At Its Worst has accomplished a remarkable forward progress in civilization; at its best it will be one great means of rebuilding the present broken world.

HISTORY AND HISTORIANS

The Decline of the West. By OSWALD SPENGLER. Authorized Translation With Notes by CHARLES FRANCIS ATKINSON. New York: Alfred A. Knopf. \$6.

England. By WILLIAM RALPH INGE. New York: Charles Scribner's Sons. \$3.

The Conquest of Civilization. By JAMES H. BREASTED. New York: Harper & Brothers. \$5.

The Ordeal of Civilization. By JAMES HARVEY ROBINSON. New York: Harper & Brothers. \$5.

The Writing of History. By J. J. JUSSERAND, W. C. ABBOTT, CHARLES W. COLBY, JOHN S. BASSETT. New York: Charles Scribner's Sons. \$1.25.

THE literature of gloom is as thick as leaves in Vallombrosa. Apocalyptic predictions of disaster are marked by the vagaries and irrationalities of depression. Many seek relief from the dull despair in febrile activities and in the erratic extravagances of pleasure. Such a hectic mood has invariably overtaken people after the strenuous struggles of war. The tendency to exaggerate the evil is far too common in such unwholesome circumstances. This is the situation of the world, more especially in Europe. Our own relative freedom from the extremes of distress should not, however, induce a self-complacent temper. The fires that burn on the other side of the ocean are apt to leap across the Atlantic and cause dread conflagrations in our own midst. We are not safe so long as the turmoil of buffetings by nations exists elsewhere. In such an hysterical atmosphere it is difficult to distinguish friend from foe. And yet the searching diagnoses of unconventional critics are beneficial, since they direct attention to phases that are apt to be overlooked.

Spengler's large volume calls for careful study. The information that 90,000 copies were sold in Germany is not explained by the fact that high-brow literature is more popular in that land than elsewhere. It was rather due to its voicing the inarticulate sentiments of a people who although under a cloud still retain an ineradicable conviction of their nation's destiny. With a sense of fantastic egotism and with a dogmatic intolerance of contrary views, Spengler challenges current theories of civilization. He maintains that they were based on the Ptolemaic system of history, which gave exclusive attention to the cultures of the West and relegated "the vast complexes of Indian and Chinese culture to footnotes with a gesture of embarrassment" (17). He advocates what he calls the Copernican system of history, that gives merited consideration to every type of civilization, Occidental and Oriental. Since we think in continents to-day, only a comprehensive survey of the whole world, past and present, can give us a reliable view of history, which is "the thing becoming and not the thing become." The principles that guide Spengler are strikingly expounded in the Introduction, with references to philosophy, music, painting, sculpture, architecture, literature, sociology. Indeed, this volume impresses one by the encyclopædic range of the author's learning, his brilliant generalizations, his vigorous and epigrammatic style.

He passes in review the Apollonian culture of Greece and Rome, which is shown to lack perspective; the Magian culture of Jewish, Christian and Arabic communities, with its intense inwardness; and the Faustian culture of Northern Europe, beginning about 900 A. D., which has been analytic and synthetic, with a spacious perspective, due to a larger conception of the universe. His analogical method of reasoning

tends to a one-sidedness which is a serious defect in a historian who pretends to be a philosophical interpreter rather than a mere reporter of events. Similarities between civilizations are as numerous as differences between them. He unduly presses the likeness between Alexander and Napoleon, between Socrates and Voltaire, between Pythagoras, Mohammed and Cromwell. His association of Germans with the golden age and of Englishmen and Frenchmen with the age of decline reflects an intense nationalism that prevents impartial judgments. Jusserand well described one aspect of this Oedipus complex when he wrote: "Much of the miscalculations of the Germans in 1914 came from their having been the dupes of their own teachings, according to which the other nations had become, in the course of the last fifty years, so weak, corrupt and immersed in material interests that they would be unable to resist a determined onslaught or to help each other." It is worth recalling that the first draft of Spengler's manuscript was written before the war "as a commentary on the great epochal moment of which the portents were visible when the leading ideas were being formed." The day of victory proved to be a day of darkness, for the stars in their courses fought against militaristic brutality.

When he argues that Napoleon's imperialism was inspired by Cromwell, in face of the well known fact that he was obsessed by the ideals of Caesar, Spengler betrays his anti-British attitude at the expense of historical accuracy. Nor does his disparagement of reason in favor of intuition help toward an adequate correlation of facts. His opinion of the proletariat is vitiated by a militaristic animus. His misinterpretation of democracy reflects the prejudices of the European mind saturated with traditions and dreams of imperialistic expansion. To assert that Occidental Christianity is a new religion having a very loose connection with the teachings of Jesus Christ is to compel a re-reading of history upside down. To be sure, there is a great deal of the profoundest importance in this volume. Particular mention might be made of the two chapters on "Soul-Image and Life-Feeling." His conception of religion largely limits it to the present world, which repeats the fallacy that a man can lift himself by his bootstraps. But the heart of man has always reckoned with the Eternal God, and we can never accept the belief that the human race is destined to slope down the shadows into irretrievable darkness. Mankind will yet come out of the winter into the springtide of a richer renaissance of spiritual experience and enduement, through the virtue of Jesus Christ our Lord, who is the only hope of the race.

Dean Inge confesses that his latest book was the most difficult for him to write. The author of *The Philosophy of Plotinus* has gone out of his province to discuss world politics, with special reference to the British Empire. But few people will be convinced of the accuracy of this journalistic performance. He presents a multitude of theories and facts but related in sinister connections. His insistence on the pessimistic note, with an overbearing attitude toward America, reveals an aristocratic arrogance characteristic of those who specialize in irrelevancies. His allusions to our nation seem to be inspired by the animus of envy. His

assertions that our attitude in the war was influenced by anti-British feelings are gratuitous inaccuracies. "The historian is a natural snob; he sides with the gods against Cato and approves the winning side. He lectures the vanquished for their willfulness and want of foresight, sometimes rather prematurely." These words from the Dean's *Outspoken Essays*, second series (p. 169), curiously describe his own defects as a historian. In spite of his Christian idealism he worships force in much the same way as does Spengler, although it is cleverly camouflaged.

He is beside the mark in saying that "genuine religious revivals occur from time to time and have a startling but short-lived popular success" (287). What about Methodism, which began as a revival movement and, please God, will so continue even if its methods change? Whatever may be said of his other predictions, the signs contradict his dogmatic assertion that there will be no outburst of religious enthusiasm in England in the twentieth century. Such was the verdict of the clergy in the eighteenth century, and when Bishop Butler was lamenting the decay of religion the fires of revival had already begun their cleansing and redeeming work under John Wesley and his associates. It is surely presumption to limit the winds of the Spirit. No one doubts the Dean's sincerity and courage, but this is a most untimely book, reaching the nadir of insolent pessimism.

A reliable history of civilization must take note of the growth of ideas and institutions, of customs and conduct during the entire range of human activity. It should begin with primitive times and trace the development in the migrations of peoples, the rise and fall of successive civilizations and their contributions for better and worse, the marvelous potency of religion in restricting or emancipating the cultivation of the intellectual, artistic and social aspects of life. This task is ably achieved by Professor Breasted, who is not only an archaeologist of repute but who has the unusual facility to correlate masses of information and to present the results in a readable form. He has the gifts of investigation and of presentation. It was a happy coincidence that the volume was completed on the plain of Megiddo, amid the historic scenes of ancient strife and victory. This story of over five hundred thousand years of so-called "pre-history" and over four thousand years of civilized history is found in no other single volume. Part I is on the "Earliest Europeans of the Stone Age." Part II covers the Orient, which includes Egypt, Babylonia, Assyria, Medo-Persia and the Palestine of the Hebrews. Part III, on the Greeks, is a graphic sketch of the dawn of European civilization and the progress of Greek culture up to the time of Alexander the Great. Part IV is on the Mediterranean world in the Hellenistic Age and on the Roman Republic. Part V, on the Roman Empire, takes in the Christian era, the political and religious rôle played by the church, and the fall of the ancient world before the Barbarians. There is no mention of the Oriental civilizations of India and China because in the period discussed they were not known to the Western world. Fifty full-page plates, 229 figures and numerous maps illuminate and illustrate this remarkable account of our contracted debts to the ancient past.

Professor Robinson continues the story in a companion volume on the period from the fall of the Roman Empire to the World War. The human drama is set on a spacious stage and attention is given to the outstanding events and influences which shaped the destiny of Western nations. We are doubtless familiar with some of them, but it is an advantage to have the whole panorama presented in this consecutive and coherent fashion, not as a mere chronicle of dates and data, but as an interpretive narration of the human tragedy and triumph in its most relevant phases. The nearly thousand years of mediæval Europe was a pregnant period and it is fully portrayed. So also with the later times, including the Reformation, the so-called Wars of Religion, the secessions, revolutions and imperialisms, leading to the conflagration of 1914. The contacts of Europe with the Oriental world would have been better understood if the author had given some space to a discussion especially of the civilization of India and China. But what is given of European history almost exclusively will help in the cultivation of historical mindedness, which is one of our pressing needs. The volume is profusely illustrated.

The necessity for the study of history, some reasons why it receives little attention from the public, and the principles that should govern historians are discussed in an able report on *The Writing of History* prepared for the American Historical Association. It would seem like a truism, and yet it needs to be reiterated, that if history is to be readable it should be attractively written, with a sense of style and form, with creative and interpretive power, giving the results and not the processes of the critical investigation of the sources. The high standards held before the members of the craft of history in these papers are encouraging tokens that the historical conscience is making itself heard. It is only as we make the past live again that we could satisfactorily appraise the present and anticipate the probable direction of the future. No study will more adequately compensate us than that of history, for it shows us how to exercise the courage of faith and loyalty for the realization of the blessings of world peace.

OSCAR L. JOSEPH.

BOOKS IN BRIEF

Intermediate Method in the Church School. By FRANK M. MCKIBBEN (Abingdon, \$1.25). The church needs better prepared teachers for the church school. This volume is a textbook which, if used in training classes, would help produce a higher class of instructors. Better yet, it would create a leadership which would check the serious loss of adolescents in and after the Junior school grade. One valuable section deals with "Religious Development Through Worship."

The Spirit of Christ. Devotional Studies in the Doctrine of the Holy Spirit. By CHARLES R. ERDMAN (Doran, \$1.50). While Professor Erdman is quite conservative in his theology, he is not narrow and has the forward look. He wisely deals with the doctrine of the Holy Spirit not so

much as a doctrinal investigation as a practical element in the spiritual life. And there are many fresh visions of the Spirit, such as the chapter on "Pentecost." He emphasizes and will aid to secure the constant experience of "The Abiding Presence."

Prohibition in the United States. By D. LEIGH COLVIN (Doran, \$5). This volume of nearly 700 pages is a quite thorough history of a great national movement, as well as the present political and legal situation. It is built on secure documentary evidence. Those who wish to meet all the questions, mostly foolish, raised by the "wets" can find here answers to all that have been made in the past, are being harmfully circulated now, or will ever be put forth by these ignorant and immoral leaders in the days to come.

Harnessing God. Messages With a Method. By PAUL RADER (Doran, \$1.25). This evangelist may be pious but he is certainly not capable of stating the way of salvation. For example, he says, "Whosoever believes that the Jesus Christ of the Bible is God's only Son is saved." That, of course, would save the devil, for he knows and believes that statement. It is trusting a present and living Person, and not merely accepting a religious proposition, which forms saving faith. If Mr. Rader would read the New Testament, Luther, or Wesley he would find out that his little book is as mechanical as a Romanist catechism.

A Faith for the New Generation. By JAMES GORDON GILKEY (Macmillan, \$1.75). This work has grown out of addresses delivered by Doctor Gilkey to college groups. It is intended primarily for young people and is a quite successful effort to state our religion in a form that will be easily grasped by students. It presents Christianity to the modern mind as it is developing in colleges and universities. Maybe it has an equal worth as a mode of preaching and teaching to everybody in this age.

The Soul of Religion. By JOHN J. CASTLEBERRY (Revell, \$1.50). This minister in the Walnut Hills Christian Church, Cincinnati, is certainly a noble preacher, both in fine rhetoric and spiritual penetration. Here is a good outline on "The Atonement": 1. The Background of the Atonement is Sin. 2. The Basis of the Atonement is Divine Love. 3. The Outcome of This Manward Reach on the Part of God is Reconciliation. Surely such an atonement will work both satisfaction to the loving heart of God and salvation to the penitent life of man.

Many Mansions. Sermons on the Future Life. By JOHN MACNEILL (Doran, \$1.60). This Canadian Baptist gives here more than a mere argument for immortality. He deals with the vital values of that truth. Perhaps some of the problems discussed are not wholly practical, yet they are dealt with in an interesting manner. And the addresses are quite full of illustrations both by stories and in poems.

Citadels. By MARGARET WILKINSON (Macmillan, \$1.50). This well-

known woman poet offers here a body of lovely religious lyrics. Probably the dozen "Sonnets of the New Birth" in their really passionate mysticism will grip both head and heart the most, as they picture the ascent from the new birth to immortality. Really these verses are opulent in sacred imagery.

The Life of Jesus. Edited by CHARLES M. SHELDON (Crowell, \$3). Not only as a story book for the young, but for the interest of older readers, the Gospels themselves, both in text and literary style, are the best biography of Jesus. Here are fused the Synoptic Gospels in a quite scholarly harmonized way. It contains eight colored pictures by Arthur Twidle.

The Master of Thy Boat. By JOSEPH ADDISON RICHARDS (Doran, \$1.25). These religious verses will be valuable for devotional reading. Some of the best are based upon scriptural stories. It closes with "a few pieces of intimate personalism," addressed to members of the poet's family.

When the Morning Wakens. By MALCOLM JAMES MACLEOD (Doran, \$2). These sixteen sermons by one of the great preachers of Manhattan are prose poems, which should not only enchant the thought and imagination of the mind, but still more stir the emotions of the heart. He has humor also. Indeed, in the sensitive side of life laughter and tears live close to each other. These titles too are most fascinating in both their fancy and their music. "But Sweeter Far Thy Face to See," "If I Still Hold Closely to Him," "In Lowly Paths of Service Free," "And Nightly Pitch My Moving Tent," "By Some Clear Winning Word of Love," and all the other topics are similar lovely literary quotations. Does not "I Do Not Ask to See the Distant Scene" fit this text: "I have many things to say unto you, but ye cannot bear them now"? How beautifully both those passages, one human, the other divine, portray the progressive character of divine revelation! Here are sermons that must have been inspiring to hear, for they are most helpful to read.

The Roots of Religion in the Human Soul. By JOHN BAILLIE (Doran, \$2). This volume offers a reinterpretation of Christianity which does not replace the old but strengthens its context and makes clear that its essence is of permanent value. A deeper sense of reality will give our religion a more direct relatedness to the problems of life. The true center of gravity in Christian experience must be rediscovered. Professor Baillie gives timely help in these fine lectures on religion and some current misunderstandings of its nature. The full truth of religion is not found in philosophical speculation or romanticism or morality but in the consciousness of the relation of value to reality as found in the soul of Jesus Christ. Herein is the glory of the Incarnation, that Jesus is the portrait of the unseen God, that he is not like God, but God's very life. The wealth of illustration and argument from the history of thought is

conveyed in a clear style and the book is a masterpiece of considerate thinking.

Saturated Civilization. By SIGMUND MENDELSON (Macmillan, \$1.75). The present economic disorder is due to over-development and over-stimulation rather than to the war, which, however, intensified the dilemma. The book is interested in the humanization of labor. Some of its conclusions about restricted productivity and the depletion and inefficiency of modern labor are open to question. But there is much food for thought in this study of the reactions of discontent and unrest. If modern civilization is deficient in spiritual forces and lofty intellectual ideas caused by the intensity of material progress, its humanitarian spirit proves that it has not wholly lost its soul. Theories of democracy that are to be more than Utopian dreams should be interpreted in a spirit that will give them stability and security for society. "Democracy demands individual restraint in the exercise of liberty and moderation in the exercise of individual rights." Here is the crux of the whole problem. Its solution is not with unmitigated pessimists but with those who see the evil and the good and who are confident in the recuperative powers of mankind stimulated by spiritual energies.

The Guests of God. By GEORGE JACKSON (Doran, \$1.25). Rich in literary allusion and in spiritual insight, these communion addresses touch the deeps of life. They bring assurance where it is most needed. Christian men and women need to be constantly reminded of the benefits of our Lord's Passion, and that the life of faith in Christ offers surcease of fear and anxiety. Brief and buoyant messages of this type cannot fail to enrich the observance of the Lord's Supper.

The Key to the Kingdom. By JAMES REID (Doran, \$1.25). The heart of the Sermon on the Mount is found in the Beatitudes. We cannot remind ourselves too often that the glory of Christianity is in character revealed by conduct. These meditations have the meat of the Gospel to nourish and stimulate us in ways of influential Christian living.

Expositions of Holy Scripture. By ALEXANDER MACLAREN. Seventeen volumes (Doran, \$25). The new edition of these remunerative expositions by the greatest master of the art should appeal favorably to all preachers. The perennial riches of the Bible were constantly discovered by Doctor Maclaren and imparted from his pulpit. His clear discernment of its moral and spiritual values, combined with creative imagination, prophetic unction, Christian passion and a style marked by literary grace, have given these expositions a permanent place in the literature of Christianity. Preachers of every church, Protestant and Catholic, have found these volumes to be a substantial investment. No dissenting voice has yet been raised to question their worth. The preacher who desires to make the Bible central in his preaching—and who does not?—is earnestly advised to purchase this set, now offered at about one third their former price.

The Moslem World of To-day. Edited by JOHN R. MOTT (Doran, \$2.50). The extraordinary changes in Islam constitute one of the marvels of modern history. The Caliphate could not resist the onset of democracy. Its abolition has opened doors to nationalism which has replaced the old ideal of Pan-Islamism. The social and intellectual revolution is moving at a rapid pace. It offers an unusual opportunity to the Christian Church to direct this renaissance into the channels of a reformation. For the issue before the Islamic world is not Mohammed or Christ, but Christ or Chaos. The situation is made the more complicated by racial, economic, political and cultural problems. The writers of these essays on various aspects of the question realize that the solution is found in the presentation of a full Christianity with a sympathy that takes cognizance of Moslem needs. The chapters on the Oriental churches suggest how failures are to be avoided. In addition to this important volume all who are interested should read the double number of *The International Review of Missions* for July, devoted to matters pertaining to Africa, which is an unusual field for the study of race relationships in their bearing on evangelization.

Style Book for Writers and Editors. By C. O. SYLVESTER MAWSON (Crowell, \$1.50). Are you quite infallible in your use of capital letters, compound words, correct English, in preparing copy, in punctuation and a host of other matters of detail? If not, then keep on your desk a copy of this handbook, prepared by Professor Mawson, that able lexicographer who recently edited the best copy of Roget's *Thesaurus*. Contributors to the *METHODIST REVIEW* and other periodicals will please take notice.

The Church and the Truth (Macmillan, \$2.50). This is a record of the Protestant Episcopal Church Congress held at Richmond, Va., in 1926. It is a collection of essays of varying value, but many of them of great worth, on such topics as The Church and War, Evangelical Theology, Loyal Churchmanship, The New Psychology and Christian Discipleship, The Place of Mysticism in Religion, etc. That on the last subject, by Dr. Robert W. Norwood, is a brilliant and inspiring Methodistic treatise.

Great Southern Preaching (Macmillan, \$1.75). The contemporary Southern pulpit is occupied by many men of spirit and power. Here are sermons by five Methodists, five Baptists, four Presbyterians, three Disciples, three Congregationalists and two Protestant Episcopalians—men like Bishops Moore and Mouzon, Doctors E. Y. Mullins, James I. Vance, and Harris E. Kirk. It is profitable to read their sermons and would be still more helpful to hear them.

Motives and Methods in Modern Evangelism. By CHARLES L. GOODELL (Revell, \$1.50). Perhaps the most comprehensive modern treatise on this theme, covering the widest possible range of related topics. Very suggestive in its methods, it is still more full of a flaming passion for souls as it presents the motives. It could well be used by pastors as a textbook

for religious education which would create an evangelistic church. Our Christian religion is based on personal testimony and grows by personal contagion.

The Oldest Christian People. By G. M. LAMSA and W. C. EMHARDT (Macmillan, \$1.25). This book begins with eight chapters on the history of Nestorian Christianity, written by a native of that Mesopotamian land. It then shows the effects of the Arabian conquest and of Islam; of Western missions, both Romanist and Protestant, and ends with a pathetic picture of the World War and the present-day condition in that land caused by it. Here is a Semitic type of Christianity worth studying and a Near East calamity worth saving.

The Righteousness of God for Unrighteous Men. By E. J. FORRESTER (Doran, \$2). This is an expository comment on Paul's Epistle to the Romans, which is well based upon quite accurate exegesis. It is a fine example of the best form of pulpit preaching and teaching. It deals with such words as "propitiation" and "justification," not as so often misused by theologians, but in good first-hand Pauline style. Surely, the Divine righteousness is not merely *imputed*, it is also *imparted* by means of faith.

From the Book of Extenuations. By EDWARD VANCE COOKE (Doran, \$1.50). Mr. Cooke, a writer of funny and quite popular verses, has here given us some witty and somewhat satirical poems in which certain Bible characters try to explain themselves. A bit of bitterness in some, most of them are kindly and do not disturb faith in the Holy Book, even though they are not all based on accurate exegesis.

Spiritual Adventuring. By BERTHA CONDÉ (Cokesbury Press, \$1). These Studies in Jesus' Ways of Life travel all the way from the spiritual life to practical service. They are written in equal beauty of style and scholarship to her former *Being a Friend* and *A Way to Peace*. Each chapter begins with the Scripture lesson and ends with an appropriate prayer and a comment for the week. Admirable for class work.

Best Sermons, 1926. Edited by JOSEPH FOOT NEWTON (Harcourt, Brace, \$2). These sermons are by Protestants, Romanists and Jews. The Protestant addresses come all the way from the fundamentalist Machen to the modern Patton, with Henry Sloane Coffin and Bishop Hughes in the middle of the road. Well worth reading are Fosdick's "Christianity and War," Bishop Brent's "Authority of Christ," and Dean Sperry's "Great Temptation." The great diversity and high ability of all these give great attraction to this volume.

Snowden's Sunday School Lessons, 1927 (Macmillan, \$1.25). Dr. James H. Snowden gives here some practical expositions which are evangelical and unsectarian of the Course of Improved Uniform Interna-

tional Series of Sunday School Lessons. There are few better lesson helps for either students or teachers.

An Integrated Program of Religious Education. By W. A. HARPER (Macmillan, \$1.75). The church school must not be an isolated and detached institution, but an integrated element with all the work of the church. Carry out this program and all the church will be in the school and all the school in the church.

Curiosities of the Hymnal. By CARL F. PRICE (Abingdon Press, 75 cents). These curiosities are not only amusing and entertaining, they are also educative. Just think of these peculiarities: Numbers, Questions, Book Titles, Vocabulary, Charles Wesley's Brogue, Hymnal Superlatives, and many others. If the pastor and music committee in any church would read this book, hymnology would become an element in its religious education, and 500 of the hymns would be sung in worship rather than only fifty. Such chapters as The Hymnodic Day, The Hymnal a Book of Life, The Vocational Hymnal, Night Scenes in the Hymnal, When Winter Comes, "Come" in the Hymnal, and Youth and the Hymns could be well made a rich source for special services of song.

Handbook of Rural Social Resources. By HENRY ISRAEL and BENSON Y. LANDIS (University of Chicago Press). Surveys of almost every feature of present rural life made by various social experts—a little handbook for every country educator, social leader or pastor.

Yerney's Justice. By IVAN CANKAR (Vanguard Press, Inc., 50 cents). The author of this novel is one of the greatest literary leaders in Jugo-Slavia. This tragic socialistic story has been translated into nearly all European languages. Yerney, the hero, was a pathetic pilgrim in search of justice whose end was hopeless. Yet this novel is alleged to have aided in bringing about agrarian reforms in Eastern Europe. We may not all agree with this Social-Democratic temper, but we had better know something about it.

History of Human Society. By FRANK W. BLACKMAR (Scribners, \$2.50). This book by the professor of Sociology at the University of Kansas takes note of the tributary causes that have influenced the world's progress from prehistoric times. His measurements of civilization are accurate and thorough. Such a survey of the origins of society and of the evolution and evaluation of its conventions should dissipate some current crude ideas. It moreover increases our intelligence of world affairs and deepens our conviction that the course of progress has not been halted or diverted but is steadily advancing toward better things.

Essays on Nationalism. By CARLTON J. H. HAYES (Macmillan, \$3). The internationalism advocated in these pages is a necessary antidote to a popular type of narrow nationalism which is influenced by uncon-

trolled gusts of emotionalism, devoid of historical grasp of the real conditions at home and abroad. A careful study of this broad-minded volume will relieve the artificial tension caused by shortsighted propagandists obsessed by the militaristic spirit.

Religion and the Rise of Capitalism. By R. H. TAWNEY (Harcourt, Brace, \$3). Compromise is impossible between the Church of Christ and the idolatry of wealth. This thesis is fully worked out by the author of *The Acquisitive Society* in the present volume. The period covered stops with the seventeenth century, although there are references to modern conditions. This is a scholarly presentation of the political, social and economic development of Europe and particularly of England, as it was influenced by Lutheranism, Calvinism, Anglicanism and Puritanism. Such a study helps us to understand the nature of the new spirit needed for the solution of our many intricate problems.

Church Administration. By WILLIAM H. LEACH (Doran, \$2). The editor of that most excellent monthly, *Church Management*, has placed all preachers under obligation by writing this book on modern executive methods in church work. Whatever may be said about serving tables as opposed to serving truth, the fact of the matter is that the preacher who neglects supervision of the material concerns of his church will find himself handicapped in the discharge of his spiritual duties. How the two might be combined is well shown in these chapters on ministerial leadership, church services, special programs, publicity and finance. It is a book of practical suggestions based on the experiences of successful preachers.

Wesley, Christian Philosopher and Church Founder. By GEORGE EAYRS (Macmillan, \$3). This excellent volume was noticed in the *METHODIST REVIEW* for September and it is here mentioned to inform our readers of the American publishers. No preacher should overlook the three chapters on the fact and philosophy of Christian experience.

Business and the Church. Edited by JEROME DAVIS (Century Company, \$2.50). This symposium by twenty-one leaders in the commercial world deals with the relations of business and labor to the church. They frankly face the question whether the present age could be loyal to the spirit of Jesus. They answer it in the affirmative, provided we pay the price of loyalty. Some of the papers recall *The Inside of the Cup*, by Churchill, which made a sensation in its day. Others are reports of conditions in the industrial world by those with first-hand knowledge. Roger W. Babson emphatically denies that praying fathers have preying sons and declares that the early church influence of prayer and sane religion is a priceless heritage. Church people are in part to blame, says Whiting Williams, for the attitude of indifference to the church. Albert F. Coyle is persuaded that the only way to Christianize industry is by Christianizing the men engaged in it. The criticisms of the church and of industry are

well sustained in this enlightening volume. Preachers and laity should take note of these constructive suggestions and govern themselves accordingly.

Thinking Through. By ALVA MARTIN KERR (Doran, \$1.25). The title of this book should not give the gratuitous assumption that men of former days failed in their obligation to think through. The appeal rather is for the modern man to be rooted in the experience of Christian reality and to face fearlessly all the facts and theories of science, evolution, biblical criticism and every other issue that demands positive conclusions. The common-sense principles here advocated will lead us out of panic into peace.

The Heroes of Smokeover. By L. P. JACKS (Doran, \$3). The opposing forces of the spiritual and the natural produce a state of tension and the consciousness of strain. The downward drift is prevented by valiant souls whose conversation and conduct have a peculiar flavor. This is the thought which is cleverly worked out by Doctor Jacks through the medium of fiction in its application to the problems of industrialism, socialism, religion and the churches. The chapters on the Jesuits reveal their characteristic ability in the practice of casuistry. The reader is led on from one topic to another with breathless interest as he is made to realize that the world is a place for service rather than for speculation.

This Believing World. By LEWIS BROWNE (Macmillan, \$3.50). Religion is assuredly the most potent influence in human life, but it is hardly correct to say that fear has been the *motif* or that all religions are built upon the apparently irrational dogma that some human beings could cope with the universe. The New Testament is our only reliable source of information about the first century and anyone who contradicts its historical statements must show good cause for doing so. Rabbi Browne is inaccurate that John the Baptist was beheaded because he decried sacerdotalism, that Jesus was born in Nazareth, that the progress of the early church was slow and discouraging, that Paul was the founder of Christianity. It shows poor taste to describe Paul's conversion as "a queer thing." The repeated use of the words "perhaps" and "probably" is disconcerting. Why write a book of surmises based on guesses and doubts? Why confuse fiction with fact in such a dilettante fashion? In keeping with the author's curious idea of faith, his book should have been entitled *This Credulous World*. Some of the illustrations are absurd caricatures and others are suggestively symbolical. For all its excellent writing this exposition of the religions of the world is like the attempt to explain light without the sun. They who have studied the subject at first hand and who have observed its actual workings cannot but regard this volume as jejune and sophomoric.—O. L. J.

King of Dreams. By G. R. WARMINGTON (Doran, \$2). Remarkably vivid pictures of Egyptian and Jewish life in the first century are woven

into this captivating story of Imuthes, a prince of the lost house of Egypt, supposed to be the rich young ruler of the Gospels. He seeks an alliance with the Prince of Peace to destroy the Roman power and of course fails in his enterprise. The portraiture of Jesus is not sufficiently vivid, doubtless because the story has to do with the struggles and aspirations of the Egyptian for power. The contrast between the material kingdom of force and the spiritual kingdom of faith is presented with dramatic skill in this romance, which also charmingly relates the love story of Imuthes and Mareotis, the Grecian maiden who became his wife.

A Man's Faith. By WILFRED T. GRENFEILL (Pilgrim Press, \$1). To Doctor Grenfell life is a challenge and faith a holy dare by which man faces it. So he does not allow all sorts of intellectual puzzles to lessen the holy courage which makes a life of service the way to more and more knowledge of God. This is "the victory that overcometh the world." Written with nervous energy and wholesome humor, it will furnish real joy and help to those of little faith.

Anthology of Jesus. Arranged and edited by Sir JAMES MARCHANT (Harpers, \$2.50). This is quite a fresh and unique compilation of literary passages concerning Jesus from many ages, both poetry and prose, written by prophets, poets and priests as well as saints and martyrs. These are lovely flowers gathered from many gardens, all in honor of the Rose of Sharon and Lily of the Valley. There are many rare passages in this volume.

The English of the Pulpit. By LEWIS H. CHRISMAN (Doran, \$1.50). Surely the sermon needs clarity, simplicity and energy, as well as rhetorical elegance. The preacher of to-day faces these linguistic problems. The sermon of to-morrow will be rather conversational than oratorical, yet that involves even a loftier mastery of both logic and language. There can be an opulent vocabulary in the simplest sermon. Professor Chrisman, who is a master of English, leads the way in his lovely lessons and also in the appendices on errors, grammar, idioms, etc.

Stars of the Morning. By HORACE KING WILLIAMS (Doran, \$1.50). These stars are the idealists of all ages, starting with the Bright and Morning Star. Other illuminating spirits are Dante, Wyclif, Huss, Savonarola, Shakespeare, Milton, Wesley, and also many "Unsung Stars." Persons are the best and brightest of all texts.

Doran's Minister's Manual. Edited by G. B. F. HALLOCK (Doran, \$2). This is a study and pulpit guide for the year 1927. Homiletic suggestions for every Sunday in the year are valuable and also perilous; worth while as suggestions but dangerous if used first hand by any preacher in the pulpit. The living message is one out of one's own life and experience, and not out of a book. All sermon outlines are frequently merely crutches for lame ducks. There is no sermon in this volume for

Whitsunday, the Pentecostal birthday of the Christian Church. This is good material, but should be used with much care.

Foundations of Faith. By W. E. ORCHARD (Doran, \$1.75). This third and final volume of this doctrinal series is Ecclesiological. It is highly Catholic but neither Roman nor Anglican in its spirit. This Neo-Catholicism is worthy of careful consideration, especially from the standpoint of worship. Surely the world needs a truly catholic church such as here defined, "that organism which continues the ministry of Jesus Christ and is the body of God's increasing incarnation."

Adventurous Habit-Craft. Character in the Making. By HENRY PARK SCHAUFFLER (Macmillan, \$2). A father whose two children enjoyed the direction of the author of this treatise on religious pedagogy testifies that "making and interpreting these habit-craft models made Sunday school a palace of delight." The Project Method, developed by Professors Dewey and Kilpatrick, must be carried into religious training. It will cause children to not only hear, but also see, touch and think, and also practice. Life will respond to such lessons.

Luther Burbank. His Religion of Humanity. By FREDERICK W. CLAMPETT (Macmillan, \$1.50). Burbank's "Challenge to Thought," exploited by the press, brought thousands of letters to him, many of them insulting and intolerant from many who claimed to be Christians but did not show the spirit of Christ in their letters. Therefore, it is only decent for all these perverse persons to study this quite interesting portrait of his religious opinions. Few of us will agree with his so-called religion of humanity or care much for his somewhat metaphysical Deity. But he did have a genuine sense of a spiritual universe and was a sort of scientific mystic. This bit of religious biography of Burbank is certainly worth studying, both for interest and instruction, for he is a type worth knowing and respecting, but one that need not be followed.

Can We Then Believe? By CHARLES GORE (Scribners, \$2). Doctor Gore's three volumes on "Reconstruction of Belief" have already been noticed in the METHODIST REVIEW. This book, which is an answer to many critics of those volumes, is a necessary addition to that series. It is a subtle forensic discussion of many modern doctrinal questions. He acutely dissects Dean Inge as to some of his attitudes, but agrees with him that "the Christian character begins as an experience and ends as an experience." Most of us can accept Gore's able reconstruction work, but wish he had gone farther and delivered himself from institutional piety.

The Future of Israel. By JAMES WATERMAN WISE (Duttons, \$1). This brilliant young Jew, son of the distinguished Rabbi Wise, whose brilliant book on *Liberalizing Liberal Judaism* demanded many insurgent movements for his race, such as accepting the ethical leadership of Jesus, here discusses the future of Israel's faith, land and soul. Any

Christians who are willing to gain a closer sense of brotherhood with the Jewish race will do well to read this message of the high progressiveness of a leading group to-day.

A READING COURSE

The Story of Philosophy. The Lives and Opinions of the Greater Philosophers. By WILL DURANT, Ph.D. New York: Simon & Schuster. \$5.

THE purpose of philosophy is to understand the unity of life as a whole. Methods of approach vary with culture and temperament, but the attitude is virtually the same. In Oriental philosophy, as well as in Occidental philosophy, in ancient and in modern times, there are differences of terminology. But a fundamental agreement underlies all philosophy because it is the quest for reality inspired by the passion for truth.

Philosophy is surely "that dear delight" of the soul. It professes to dwell in a serene atmosphere and to impart clarity of thought and consistency of behavior. Why, then, has it been treated with suspicion and hostility? Why have its advocates been compelled to share the martyr's fate? Why have its conclusions been scoffed at or given a wide berth or even regarded as the musings of senility? It is not sufficient to say with some highbrows that the blame rests upon the frivolous mind, which is impatient of abstract theories and cares only for the concrete that offers immediate returns. Just as man is incurably religious, so he is inevitably philosophical; but he needs direction in matters of religion and philosophy. He has revolted, not against guidance, but against those guides who are masters of obscurity. These tantalize where they should help to realize human desires, and so they perplex rather than simplify the ways of thought and duty.

Whatever may have been true of the past, the modern man is interested in understanding more of the marvel and mystery of things. The late Stuart P. Sherman correctly stated the case: "What the average man now wants is the large scale production and the wide diffusion of science, art, music, literature, health, recreation, manners, human intercourse, happiness—the best to be had; and he is going to get them and to glorify wholeheartedly the heroes of culture who provide them for him." Add to this the words of Matthew Arnold that the great men of culture are those "who have labored to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive; to humanize it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time." It is well for the preacher to recognize this fact. When it is charged that he speaks over the heads of his people and does not touch their hearts, it may be because he has failed to master his subject and has not cultivated the art of style in speech.

Philosophy has too often been unpopular because it has insisted on dwelling in the cold regions of abstraction with little interest in the practical concerns of humanity. It must come down from the clouds and reckon with the sober realities of earth and give proof that its acknowledged function is to synthesize all knowledge and experience rather than to analyze fragmentary areas, which is really the province of science. It will then help us to discover the ultimate nature of reality by coördinating all desires into a united and harmonious will. Thus shall we be led to the place where we find that in the will of God is our peace and blessedness. When philosophy becomes humanized it will be readily hailed as the efficient interpreter of life, to impart the radiant experience of understanding and the acquirement of wisdom.

Hitherto, the contributions of philosophy have been in the exclusive possession of the philosophical craft, and only occasional glimpses have come to the uninitiated. The attempt to popularize philosophy doubtless results in the spread of half-truths and of the cant of piecemeal knowledge, which is a poor apology for a substantial repast. But such perversions do not daunt the courageous, who know that in every enterprise the tares are found with the wheat. The confidence of Dr. Durant has been more than justified in writing *The Story of Philosophy*. The extraordinary success of this large volume does not necessarily mean that philosophy is a live subject with people, but that when it is presented in an attractive form it does enlist their interest.

This book has all the earmarks of thorough scholarship. It has won the commendation of leading thinkers, who find nothing superficial in this readable survey of philosophical thought, from Socrates to Dewey. The author has wisely followed the law of exclusion and concentrated attention on the most prolific thinkers of the centuries. He has humanized philosophy rather than merely popularized it by introducing us to philosophers, "clothed in the living form of genius," so that in the light of their personal radiance we understand their philosophy as it affects us.

In an address on "Christian Controversy," delivered at Garrett Biblical Institute and which deserves to be more widely known, Bishop Francis J. McConnell declared with his characteristic insight: "Christian honesty implies first of all a deliberate intention to understand what an opponent means. The essential question in a discussion is not just what a man says, but what he means by what he says." You cannot understand him unless you know the historical context of his thought, the spirit of his age, his inherited traditions, his temperament and mood. This is the principle according to which Dr. Durant has written his illuminating book. You need not agree with all he says when indeed he does not always agree with himself. But this is a minor matter with men who do their own thinking and who test every conclusion by the standards of truth as they understand it. Mark you, we are contemplating the quest of truth as pursued by men who thought more of it than of life itself. We should therefore show them courtesy even when we radically disagree with them. Surely, every seeker should have the privilege of

unobstructed travel, knowing, as we do, that the road is cluttered up with unavoidable impedimenta.

Doctor Durant makes it clear that political and social questions are invariably intertwined with philosophical questions. It is a great advantage to set philosophy in the currents of contemporary affairs, which influenced the manner and method of thinking. For instance, the Napoleonic wars had much to do with Schopenhauer's pessimism, as seen in his masterpiece, *The World As Will and Idea*, which is well described as "that anthology of woe." Its publication attracted little attention because the reading world was too poor and exhausted to meditate on its bankruptcy, so scathingly exposed in these pages. Note the explanation of his pessimism (373), "The world took a generation to discover Schopenhauer because he put his worst foot forward and hid his own thought behind a two-hundred-page barrier of second hand idealism" (337). And yet after several paragraphs of criticism, Doctor Durant concludes: "We owe it to Schopenhauer that he revealed our secret hearts to us, showed us that our desires are the axioms of our philosophies, and cleared the way to an understanding of thought as no mere abstract calculation of impersonal events, but as a flexible instrument of action and desire" (380). It is this ability to see and state the evil and the good in an impartial estimate that gives such exceptional value to this volume. The author not only narrates, criticizes, and interprets, but he also gives liberal quotations from the writings discussed, so that the reader is able to form his own judgments and separate the gold from the baser metals.

He begins with Socrates, "the first martyr of philosophy," and goes on to Plato, the aristocrat, with his "intoxicating mixture of philosophy and poetry, of science and art." Next comes Aristotle, one of the first bookmen, the author of a library of volumes and the pioneer encyclopædist. His matter-of-fact mind developed a system of thought which influenced succeeding ages, and his work came to be for European philosophy what the Bible was for theology. It is one of the paradoxes of thought that the church, which at first had denounced him, later established Aristotle as one of its primary authorities, whom it was heresy to question. Doctor Durant says little about scholastic philosophy, but the long period from 322 B. C., when Aristotle died, to 1561 A. D., when Francis Bacon was born, was virtually under the reign of the Stagirite. Bacon's *Essays* still offer infinite riches in little phrases. His encyclopædic plan to reconstruct philosophy aimed at practice more than theory. His political vicissitudes prevented his carrying it out, but he is rightly to be recognized as the voice of modern science.

Spinoza, "the God-intoxicated man," acclaimed by Renan as "the greatest Jew of modern times," receives honorable recognition. Mention is made in passing of Descartes and other thinkers, so as to give the background for an understanding of the lonely man who made lenses for a living but pursued wisdom as an absorbing passion. Voltaire is not a welcome figure, but justice is here done to "the inexhaustible fertility

and brilliance of his mind." He needs to be remembered for his fervent espousal of tolerance and of free speech, which are the indispensable conditions of truth-seeking and truth-finding. "Immanuel Kant and German Idealism" is the subject of a spacious chapter, with references to Locke, Berkley, Hume, Rousseau. The mission of Kant was to unite idealism with sensationalism, to save religion from rationalism, and science from skepticism. A note on Hegel the obscure leads to a chapter on Schopenhauer the obdurate. Then comes a discussion of Comte and Darwin as a prelude to Herbert Spencer, the obstinate individualist, who nevertheless "transformed a wilderness of facts with sunlit clarity into civilized meaning" (391). Nietzsche is a name of bad omen to those who rely upon quotations wrested from his writings by propagandists. And yet this apostle of the superman had something to say about the "transvaluation of all values" and of the higher ethic of living dangerously unlike the standards of mass mediocrity. We nevertheless reject the neurotic egotism of this modern Ishmaelite because it violates the sublime teachings of our religion. "The essential function of Christianity has been to moderate, by the inculcation of an extreme ideal of gentleness, the natural barbarity of men; and any thinker who fears that men have been corrupted out of egoism into an excess of Christian virtue needs only to look about him to be comforted and reassured" (481).

It is worth noting that all the philosophers from Plato down have written about Utopias. Many of their dreams of brotherhood are in accord with the best that we cherish. There is hardly any solution of the problems of industry and of the relations between capital and labor which these seers did not anticipate. With the exception of Nietzsche, modern philosophers, beginning with Voltaire, have denounced war as wholesale cannibalism. And yet this "oldest and most costly of human follies" continues to find support from the nations. Truly, philosophy needs the dynamic of religion, even that of Jesus Christ, if the world is to open and follow the path of peace.

The chapter on "Contemporary European Philosophers" contains discriminating studies of Bergson and the revolt against materialism; Croce the skeptic and anti-clerical, with his devotion to beauty; Bertrand Russell, whose logic and mathematics have led him through the tortures of disillusionment, though he has not yet acquired wisdom. The influence of Borden P. Bowne's teaching on Personalism is growing, and its importance is great, in view of the fatuous trends of Behaviorism. Some mention should have been made of him in the chapter on "Contemporary American Philosophers." Attention is given in this section to Santayana the querulous, who, like Renan and Anatole France, remains a Catholic even after he has ceased to be a Christian; to William James, who spoke with a native American voice that no one who heard him could ever forget; to John Dewey, who represents the greater America, and whose reconstruction in pragmatic philosophy is based on the conviction that education is "not merely a preparation for maturity but a continuous growth of the mind and a continuous illumination of the life." These men with differing outlooks are the harbingers of an American Renais-

sance which will yet bring forth a native literature and a mature philosophy when we learn to reverence liberty as well as wealth.

Side Reading

How to Understand Philosophy. By A. E. BAKER (Doran, \$1.25). This is a brief handbook written under pressure of space, but it succeeds in giving the reader a fairly good account of the contributions made by the thinkers of the Western world, from Thales, 600 B. C., to Bergson, and it quickens a desire to go elsewhere for more information.

The Making of the Modern Mind. By JOHN HERMAN RANDALL, JR. (Houghton Mifflin, \$5). This survey of our intellectual background should be read after Durant. It helps us to appreciate the large extent of our dependence upon the achievements of former ages in science, art, ethics and religion; to understand the continuity of thought which has come through various channels; to comprehend the intellectual and religious forces at work in our own day; to realize how the future is to be determined by the proper exercise of faith and intelligence. Doctor Randall wisely refrains from predictions, but this interpretive history of the political, economic, philosophical, ethical and religious evolution of the Western mind furnishes gratifying assurance of yet richer developments along the upward trail toward perfection.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.
OSCAR L. JOSEPH.

THE METHODIST YEAR BOOK, 1927

THE METHODIST REVIEW takes pleasure in commending to its readers the 1927 issue of the *Methodist Year Book* that is just out. Here can be found in brief form the doings of our great church for the past year. No other publication contains such an amount and variety of material as is here gathered. The editorial notes are full and useful. It contains the directory of the officials of both the General and Annual Conferences; the Book Concern and its progress, with the editors and leading officers; all the great Boards of the church: Missions, Education, Pensions, Temperance, Bible Society; Hospitals, Homes, and Deaconess Work, and the two great Societies of the Women; and a complete set of statistics that will answer many questions regarding the growth of the church. This book should be read by all Methodists. It will be a treasury of information both to them and to all others who ought to gain a higher and broader estimate of the place and function of Methodism in the Christian world.

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WHO'S WHO IN THE REVIEW

Our frontispiece is taken by permission from *Franciscan Italy*, a book published by E. P. Dutton and Company and reviewed in this issue of the METHODIST REVIEW.

Bishop RICHARD JOSEPH COOKE, D.D., LL.D., who retired from active service in 1920, resides at Athens, Tenn. . . . The Rev. CLARENCE D. MARSTON is pastor of the Detroit Avenue Methodist Episcopal Church, Cleveland, Ohio. . . . Professor ALLEN BACON has charge of the department of piano and organ in the College of the Pacific, Stockton, Cal. . . . FREDERICK M. BILLINGS, a layman engaged in business in New York City, is well known as authority on the teachings of Swedenborg.

The Rev. WILLIAM WILBERFORCE COSTIN, A.M., Ph.D., pastor of the Methodist Church, Relay, Md., has written for the Journal of Psychology and other papers. . . . The Rev. WILLIAM K. ANDERSON, son of Bishop WILLIAM F. ANDERSON, is now minister at Butler, Pa.

JOHN LEONARD COLE, D.D., member of the Troy Conference, is stationed at Bennington, Vt. . . . The Rev. WILLIAM M. THOMAS, JR., a Methodist missionary in India, also serves the Forman Christian College (Union) at Lahore. . . . Professor PAUL E. JOHNSON, Ph.D., is Methodist Missionary at Chengtu, China, where is located the Union University. . . . WILLIAM L. MITCHELL, D.D., ministers to the Wesley Methodist Episcopal Church, Worcester, Mass.

The Rev. CHARLES CLOSE is an Independent clergyman at Shanklin, Isle of Wight, England. . . . MADELEINE SWEENEY MILLER, wife of the Methodist pastor at Hanson Place, Brooklyn, N. Y., is author of *New Testament Women and Problems of To-day*.

Contributors to our Biblical Research Department are Professor GEORGE Y. RUSK, formerly of Bangor Theological Seminary, Maine, now instructing at Goucher College, Baltimore, and ALEXANDER HARDIE, D.D., a retired minister of the Southern California Conference, who is author of *A Study of the Book of Revelation*.

Bishop GEORGE R. GROSE, D.D., who wrote the biography of that great Chinese bishop, James W. Bashford, is now in charge of the Peking Area.

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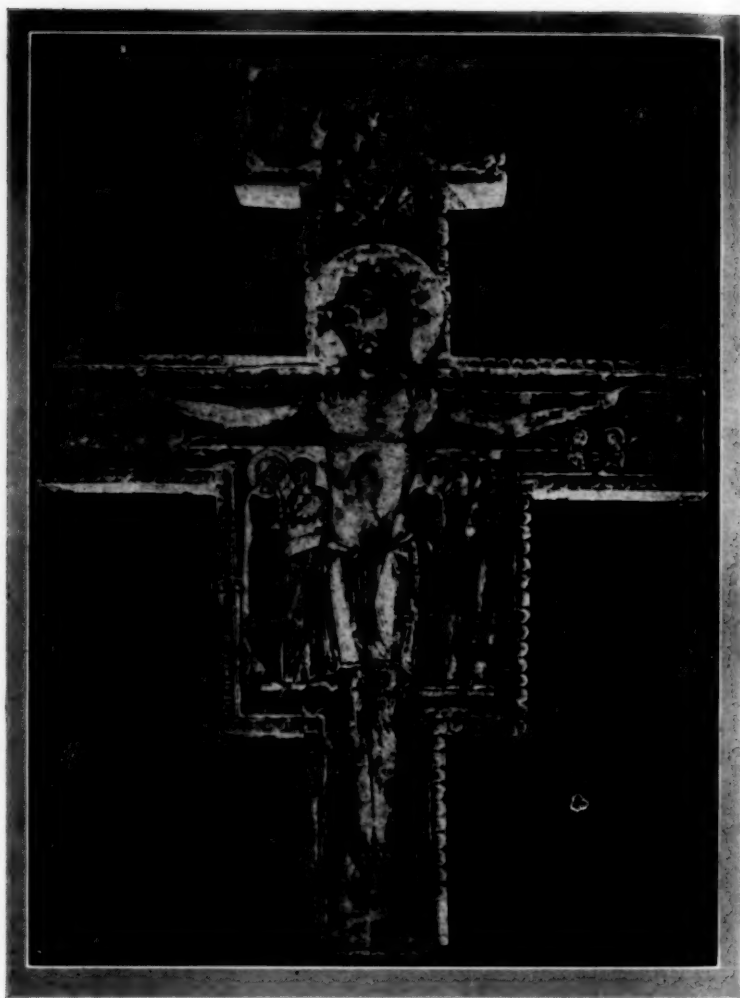
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